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RELIGIOUS MISCELLANY.

ELECTION—CALLING—SALVATION.

Two links of the chain, viz. Election and Salvation, are up in heaven in God's own hand; but this middle one *i. e.* Effectual calling, is let down to earth, into the hearts of his children, and they laying hold on it, have sure hold on the other two, for no power can sever them. If, therefore, they can read the characters of God's image in their own souls, those are the counterpart of the golden characters of his love, in which their names are written in the book of life (the Scriptures,) and thus ascertains them, that the same names are in the secret book of life which God hath by himself from eternity. So that finding the stream of grace in their heart, though they see not the fountain whence it flows, nor the ocean into which it returns, yet they know that it hath its source in their eternal salvation. *Election, effectual calling* and *salvation* be inseparably linked together, then, by any one of them a man may lay hold upon all the rest, and may know that his hold is sure; and this is the way wherein we may attain, and ought to seek, the comfortable assurance of the love of God.—Therefore *make your calling sure*, and by that your *election*; for that being done this follows of itself. We are not to pry immediately into the decree, but to read it in the performance.—Though the mariner sees not the *pole star*, yet the needle of the compass which points to it, tells him which way he sails; thus the heart that is touched with the loadstone of divine love, trembling with Godly fear, and yet still looking towards God by fixed believing, interprets the fear by the love in the fear, and tells the soul that its course is heaven-ward, towards the haven of eternal rest. He that loves, may be sure he was loved first; and he that chooses God for his delight and portion, may confidently believe that God hath chosen him to be one of those that shall enjoy him, and be happy in him forever, for that our love and electing of him is but the return and repercussion of the beams of his love shining upon us.

Although from present unsanctification, a man cannot infer that he is not *elected;* for the decree may, for part of man's life, run, as it were, under ground; yet this is sure, that that estate leads to death, and unless it be broken, will prove the black line of reprobation. A man hath no portion amongst the children of God, nor can read one word of comfort in all the promises that belong to them, while he remains unholy.

COLERIDGE.

HAVE YOU BECOME A NEW CREATURE!

"Fellow-mortal, hastening to the judgment; have *you* become *a new creature?* I do not ask you when, nor where, nor how; but have you *ever* become a new creature? Have you chosen Jehovah, *the Father, the Son*, and the Holy Ghost, for your God? Is it your great object to *glorify Him?* and is His revealed will your *rule of action?* Do you have respect to all his commandments, for the sake of glorifying Him and doing good; trusting in Jesus Christ for what you need, to do this, and to be accepted in it? Do you *love* Jesus Christ: and contemplate with joy the rising prospects of His holy kingdom? Will you spend, and be spent in promoting his glory; in extending the honor of His name; and living not unto yourself, but unto Him that died for you and rose again? If so, you may hope that *you* are a new creature. And, if a new creature, immortal glories await you. All things are yours; life, death, things present, things to come, all are yours. You are borne in everlasting arms; and when you put off the body, angels attend you—the gate of heaven opens—and multitudes that no man can number, shout your arrival. You are then with Christ, and see the glory which he had with the Father before the world was. You veil your face, cast down your crown, and with saints and angels in heaven, cry, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

But where is he who is not a new creature, when *he* dies?—Sinking, and sinking, downward, and still further downward, in the bottomless pit, for ever and ever! His heart cannot endure—his hand cannot be strong; for who can dwell with devouring fire? who *can* inherit everlasting burnings?" [*National Preacher.*

From the Vermont Chronicle.

EXEGESIS OF ISAIAH XLV, 11.

"Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me."

This text, particularly the latter clause of it, has long been considered one of difficult interpretation. For in what sense can it be true, that Jehovah has made himself subject to the authority and commands of his frail, ignorant, and guilty creatures? But this is not the only difficulty. The common translation of this text, makes a violent *disruption of the preceding* and subsequent verses, which are evidently parts of the same address, being closely connected in sense, and in style. It appears to me that this verse, like the one preceding it, contains not a command, but an interrogation. In the original, which I have carefully examined, I can discover no reason whatever, for the contrary opinion. The address is not, in my view, directly to the friends of God, for their encouragement; but to those who impiously aim to intrude into the divine counsel, and are in the habit of finding fault with the government of Jehovah. To them this passage is addressed, by way of severe reproof. This pungent reprimand, commences at the 9th verse; and taking in the 11th, as I understand it, will read thus—"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth? Thus saith Jehovah, the Holy One of Israel, and his Maker, Things to come, concerning my sons, do *they* require* of me? And concerning the work of my hands, will ye command me? I, even I, have made the earth, and created man upon it; I, even my hands, have stretched out the heavens; and all their host have I commanded."

In this view, how consistent, sublime, and overwhelming to impious triflers and opposers, is the whole passage! A voice which must be heard, falls upon the ear, and comes into the heart, saying, with authority irresistible, "*Be still; and know that I am God.*" S. M. K.

* See the Heb.

From Zion's Herald.

A HINT TO DESPONDING MINISTERS.

Mr. Editor,—Not long since a lady related to me the following anecdote; which contains so useful a moral, and the manner of its communication was so pleasing to my mind, that I wrote it down the first opportunity, and send it to you for your *Minister's Department;* hoping that some servant of the Lord, who is inclined to despondency, may receive entertainment and profit by its monitory suggestions. A. L.

A certain minister who had been very successful in his labors in the gospel vineyard, at length saw but very little fruit attending his ministrations. To be useless, he could not bear, and his soul was bowed down under the discouraging prospects around him. Nothing on earth was so gloomy to him, as a spiritual dearth; for he had been used to showers of reformation mercy, and nothing else could satisfy his mind. Seeing no outpouring of the Spirit, no sinners converted under his preaching for some time, his soul was beset with desponding and melancholy fears.

While thus exercised, one night he dreamed,—a gentleman hired him to work for him, and the price of his labor per day was stipulated.—On inquiring what his employer would have him go about, he was informed he must go and hammer a certain rock to pieces. "That," he replied, "will do no good; for the rock is so large and hard I could never break it to pieces."—"That is nothing to you," said the gentleman; "follow my directions and I will pay you your wages."

The laborer then went to work: and though it appeared an endless and therefore useless task, he labored with diligence and patience for the sake of his wages. After a while, contrary to all his calculations, the mountainous rock broke into shivers.

The minister saw that the dream contained instruction for him; he felt the reproof, resumed courage, and was again blessed with seeing the rocky hearts of many of his hearers broken by the hammer of God's word.

From the Christian Mirror.

ON THE PRESERVATION OF TRUTH.

Religious persons sometimes indulge their feelings and fancy in such a manner that facts are extravagantly exaggerated by them. You can hardly say any thing less with justice than that they have *lied.* What is the difference between deliberately lying, and being so wild in our fancy, and loose in our words, as habitually or frequently to exceed the truth? The difference is like that of stealing a bag of money at once, and taking away the whole by a dollar at a time. The difference, however, is much less in favor of him who is loose in his language. God has given us eyes and ears, an understanding and a tongue, that we may learn and communicate truth; and we owe it to Him, to use our eyes and ears, our reason and speech, in such a way, that we may see and report facts correctly. If we have made an erroneous statement, it is not enough for us to say, "I thought so," or "I heard so;" the question may be asked, Had you *good reason* for believing so? We have no right to indulge our feelings so much as to view any thing falsely. A proper regard for truth will preserve us from such feelings, and from the incorrect views to which they lead us. I do not expect truth to flourish in the *world*, but in the *church* it ought to be preserved. In all public meetings, and in religious books and periodicals, truth should be kept inviolate.

I will consider the occasions which may lead Christians to violate the truth.

1. A desire to express themselves strongly may do this. We wish to utter our views and feelings in as lively a manner as we can reach. In aiming at this we may employ words which are most forcible, rather than those which most exactly suit the subject. This is falsehood. It is bombast, and not eloquence. It can succeed only with superficial minds. It may deceive those who are not acquainted with the ordinary style of the speaker or writer; but they who know him, will always make allowance for his exaggerations, and though they are not deceived, the speaker does not escape the guilt of falsehood. We ought to know the meaning of language, and employ those expressions which are ordinarily used to convey the ideas we have.

2. The peculiarity of our disposition may lead us to violate truth. Two persons may view the same parish, and one may darken the whole with clouds, and another may brighten the whole with light. Both violate truth when they describe circumstances as they view them.—A love of truth should triumph over every prejudice and passion of our heart. An habitual endeavour to view and state facts precisely as they are, would preserve us from extremes. The spies who surveyed the promised land and brought back to Moses an evil report of it, related what they saw, perhaps just as it appeared to them, but their disposition was wrong, their statement was wrong, and their guilt was great. There may be a wrong impression, and there may be therefore falsehood and guilt, in a flattering account. If a man of a sanguine spirit gives an account of the state of religion in some place, and from a few facts which elate him, represents it as a garden of the Lord, when it is a wilderness, he cannot exonerate himself from the guilt of falsehood.

3. A desire to make a *powerful impression* may lead us to violate truth. In advocating some particular measure which we deem important, we may give far too bright a color to facts which favor that measure. We may give no weight to objections against it. We may plead for it not as a disinterested lover of truth, but as a mercenary orator, who regards only his wages and the wishes of his employer. In giving an account of a revival of religion we may give such embellishment to the picture, that they who know the facts will hardly see any resemblance to the original. To plead for a measure which we believe good, by arguments, of whose soundness we are not assured, is betraying the truth. We may represent the state of a society or church as far more promising than it really is, that we may recommend ourselves, or the denomination we belong to, or that we may excite wonder, occasion humility or produce emulation. This is nothing better than falsehood; it is contempt of the all-seeing God, and it is imposition on men. It is so even if we do not intentionally overstate facts; it is so if carelessness about truth, and a sanguine temper, and ardent feelings betray us into wrong views and impressions. The injury to others is the same as if we practised intentional fraud. I do not believe that sophistical arguments for correct sentiments help the cause of truth on the whole, though they may have some favorable influence for a time.

4. There is a natural disposition in men to tell something new and strange, something which will excite attention and wonder. This disposition leads to much falsehood in the intercourse of common life. Many will relate marvellous stories, when a sound judgment would tell them that these things were very improbable. This disposition operates in the readers of religious newspapers. They wish to *read* something wonderful and to relate it, and the conductors of such papers are tempted to depart from their sober judgment to gratify the taste of rhapsodizing writers, or of wonder-loving readers.

I have mentioned some of the causes of falsehood. The subject is one of great importance. I was just going to add, that nothing is more precious than truth, but I will only say that truth is precious, lest I should lie in attempting to honor truth. I had rather use a tame expression, which I know is true, than a pointed and powerful one, of whose correctness I am not so confident. Truth is greatly sacrificed even in the Christian world. Frequently when I hear professors talk, I do not feel confident, that they have looked narrowly, or heard carefully, or remembered correctly, or spoken cautiously. That Christian stands high, and though he says but little and speaks moderately, he exerts a powerful influence; when all, who know him, know that he searches thoroughly for truth, and honestly and carefully represents things as he views them. The beautiful conceptions of others clothed in beautiful language are but dreams, while his thoughts are sober and solid judgments. C. C.

From the Western Recorder

THE APOCRYPHA.

MR. EDITOR,—I was highly gratified to learn the final decision of the "Apocryphal Question," some time since. But is there not also a corresponding decision required of private Christians—those, I mean, who have the charge of families? To place before one's household the professed word of God, the very message from heaven, while the same volume contains a mass of profane history, partly true and partly fabulous, and all bearing strong resemblance to scripture language, is, to my feelings, a glaring impropriety, and one that must have led to many serious evils. Since my remembrance, many pious and godly families have believed that the histories in question are merely of *doubtful* authority, i. e. that they might or might not be the word of God; and the same opinion doubtless still prevails to a great extent. Besides this, I have frequently known mistakes made, as that of Ecclesiasticus for Ecclesiastes, the Wisdom of Solomon for the Proverbs of Solomon, in selections to be read with family prayer. But to say nothing of the latter, the appearance of the apocrypha in the Bible, dressed out in biblical language, and supplied in some measure with biblical titles, must naturally tend to secure for it, in the untutored mind, an undue veneration; and it is equally evident, that the doubts which are still entertained about its authenticity are liable to be transferred to the sacred writings themselves.

I own, Mr. Editor, that my attention was first called to the subject, by two mistakes which had been successively made at the family altar, by two pious persons who had but recently come under my employ. Still the consideration above mentioned has had the most influence with me; for I cannot but believe that the cause of infidelity has been greatly promoted by means of the apocrypha. For Christians to build their hopes of heaven on the precepts of revelation, and at the same time to doubt whether a large portion of the volume containing such revelation be true, is an inconsistency just such as infidelity would desire and expect to see. Yours, BETA.

From the Vermont Chronicle.

"PUT A BIBLE THERE."

As I was once travelling in Vermont, night overtook me in the town of H——k. I called at the tavern of Mr. F., and going into the bar room discovered a BIBLE on the table; it attracted my attention the more, because I had not been accustomed to see the word of GOD in rooms of this kind.

In the course of the evening, I had occasion to pass through several rooms, and, in every one I saw a BIBLE laid in some conspicuous place.—When I retired to rest, the blessed word of God was on the table by my bed-side. The hint was sufficient; I opened the precious volume, and for a few moments, read the words of eternal life; and then committed myself in prayer to the protection of a kind Providence. I went to bed, but what I had seen had made such an impression on my mind, that I could not sleep for some time. My heart was full of the wish, that every room in every house of entertainment throughout the world, possessed the Bible. But alas! seldom, if ever, have I seen that book in any other bar-room.

I relate this anecdote in the hope that the hint will be sufficient to excite landlords to "to put a Bible there." I cannot but indulge the hope that every *Christian landlord*, at least, who reads the above, will imitate the example of Mr. F.

O. V.

UTILITY OF CUTS ON RELIGIOUS TRACTS.

In a large manufacturing town in the West Riding of Yorkshire, some pious persons are in the habit of leaving Tracts at the different dwellings of the poor. This is done every Sunday morning, and the same Tract is deposited at each habitation. On one occasion, the Tract which came in course for circulation, was the narrative of "*William Kelly;*" with a cut, representing the subject of the story, sneaking bare-headed from the presence of a storming hostess, who had seized his hat for security for a tavern score. Such a circumstance actually did take place and proved the turning point in *his* life, who was afterwards appropriately designated "The happy Christian." The disgrace of the incident induced sober reflection, sober reflection issued in repentance, and repentance in one of the most pleasing specimens of lowly piety that modern days can boast.

This Tract, thus embellished, was left among other houses at the house of one of the most profligate drunkards in the place; and to him, strange to say, a circumstance precisely similar to that which arrested Kelly in his career, had occurred the evening before. His hat being detained for debt by the landlady of a neighboring ale-house, he had hastened homewards, bare-headed, incensed and ashamed, and had retired to rest raging like a she-bear robbed of her young. Sunday morning found him sullen and perturbed; he hurried down stairs half dressed, and flung himself into a chair which stood beside the breakfast table—when lo, the first object that caught his attention was the frontispiece of the Tract which we have been describing, placed, we will not say accidentally, full in his view. Glancing at it with an eye of fierceness, he seized it and striking the table with his fist, at the same time uttering a fearful imprecation, exclaimed "those villainous Methodists!—if they hav'nt got me already painted up to be the laughing-stock of the town; here I am without a hat. I'll be even with them." Thus he raved till the tempest of his ire had somewhat exhausted itself in oaths and menaces; then prompted by curiosity, he thought he would ascertain what was said concerning him. A near inspection of the object of his wrath immediately corrected his preposterous error; but his curiosity having been excited, he perused the little narrative, and the perusal was productive of the happiest effects. He resolved in the strength of God that he would reform, he repaired to a place of worship, began to search the Scriptures, and exhibit every symptom of real repentance. He is now, if I rightly recollect, in the employment of the gentleman who related the incident, and from being a disgrace to society, a curse to his neighborhood, and a scourge to his family, he has become one of the kindest of neighbors, faithfulest of servants, best of fathers, and soberest of men.

EFFICACY OF PRAYER.

A correspondent to whom we have often been obliged for interesting favors, has communicated to us the following fact concerning one of our female Missionaries, now in India.

"Immediately after her own renovation, she began to pray and use means for the salvation of her three younger sisters; and she began, and continued to act systematically. A little season was devoted, on a certain day, every week, to prayer with and for them. At length, He who has styled Himself, 'a prayer hearing God,' who has said, 'ask and ye shall receive'—'ye shall not seek my face in vain;'—condescended to answer. The three sisters were brought to bow to the sceptre of Jesus, and to take upon them the profession of His name. The oldest was baptized just before I came here, and the two younger soon afterward. After their conversion, the prayer-meeting became doubly interesting to all; and to the present time, I am informed, it has been continued by the three, for whom it was first established, and the mother occasionally unites with them. If all Christians were thus faithful, how much good might be effected."

Col. Star.

From the New-York Observer.

Avoid it; pass not by it; turn from it; and pass away.

The boarders met in the morning. They were from various parts of the country, and had visited different places of interest in the city the evening before. Of two of the parties, one had attended the Theatre,—the other a religious meeting; and both, it was soon seen by their remarks, were *serious* and *religious!* The first uttered the tones of regret and chagrin. "Had we known all," they said, "we should not have gone to the Theatre. We thought we would go once to satisfy our curiosity; but it is a place no decent person ought ever to visit." The other party remarked that they had never been to the Theatre, and never intended to go; because of its abominations, and because of the base character of many, if not most, who frequent it. These things they said had suppressed their curiosity. "Had we known what we now know," replied the others, "we should never, even for once, have given it our support."

Messrs. Editors, will you please to publish this as a warning to others. I am persuaded that thousands of our moral people from the country, did they know more of its corruptions, would not gratify that curiosity which asks for *one* visit to the Theatre. A COUNTRYMAN.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.—*NO. XVII.*

Among the various causes that have operated to reduce so many churches in our country to a state of feebleness bordering on extinction, one of melancholy interest and special prominence, is, the injudicious conduct of their pastors. And I do not allude here to those unhappy cases of heresy and immorality which have sometimes occurred, and given all but *just* occasion to the enemies of Christ to blaspheme; there are other failings among the "messengers" of God to the churches, which, though less affecting the evidence of their personal piety, are scarcely less baneful in their influence on the prosperity of Zion.

A Missionary in the employ of the Massachusetts Domestic Missionary Society, after having received a call, to settle over a once flourishing but now wasted church, writes thus: "I do not know that I have much concern about getting that support which the people here offer—but, more than in most places they fear being involved in difficulty by their ministers; for they have been somewhat perplexed in that way, and are far from being a ministerial people at present; what they may become in a course of years, years must tell."

When a minister plunges into debt, to secure the convenience of a "fixed abode" without prospect of extricating himself except by the small savings of a salary inadequate to his support;—when he makes his calculations for a permanent establishment amid the winds and waves of popular feeling, (and he has no better foundation to build upon,) and to realize these calculations, resorts to expedients, that the sacredness of his vocation at least renders questionable;—when he goes from his pulpit to his farm, or his merchandize, or adopts some petty system of speculation, to eke out his scanty means of subsistence, and relieve himself from the clamors of creditors, or the greater evil of self reproach, for folly that no tears can wash away, he unavoidably loses a portion of the confidence of his best friends, breaks up entirely the weaker attachments of others, and opens wide the mouths of religion's avowed enemies against himself and the cause he advocates. And if to all other injudicious measures, he adds the perpetual complaint, that his salary is too small, that his friends are not active enough—that his people are cruel in disregarding his wants—and throws the whole burden of blame for all the consequences of his own imprudence on *them*, how can it be expected that he will be either useful or happy in his situation? And if he be neither useful nor happy, is it not infallibly certain that his church will dwindle, and his society disperse?

Young ministers are apt to reflect too little on the consequences of contracting heavy debts—consequences primarily affecting themselves chiefly—but ultimately involving their people far more deeply and unhappily. Very many of the present desolations of Zion, may be traced directly to this cause.

Let any minister neglect his appropriate studies for the cultivation of his grounds—let him abandon the firesides of his people, through the pressure of engagements that seem indispensable to his private interest, and his hold on their affections is lost; let him be engaged in borrowing and paying money when he ought to be in his closet; in studying how to clear himself of incumbrance when he ought to be studying how to save souls from hell,—and he will be regarded as a hireling by the multitude—as a weak man by the wise—as a man of doubtful piety by the good—and as a useless being, by all.

It were to be wished that no minister would stay with a people after they wish him gone; and that in order to avoid this predicament, ministers would confine themselves to their appropriate duties; and that to do this, they would live in hired houses, on bread and water, rather than plunge into debt. S. a.

HURON PRESBYTERY.

The following extract of a letter to the Editor, from a Clergyman on the Western Reserve, relates to a meeting held a short time since, by the Huron Presbytery, at the Missionary station on Maumee River. *Conn. Obs.*

The great road on which we travelled did not discover to us very many settlements; for, as I remarked, it is but just finished; but the country on each side of it is filling up very fast. Having never travelled so far west before, I have but little knowledge of it. I would therefore only say, that by looking on the map of the State of Ohio, 1820, you will see 14 new counties lying west of Huron, extending south nearly or quite one third through the State.—These lands were bought of the Indians about 1816; since then they have been surveyed, and have been continually settling. I presume the greater proportion of the townships already have settlers in them. Some have 70 or 80 families; and I know not any Presbyterian ministers in the whole. There may be, but I think not, some in the south part of the tract; and on some accounts many of these settlements are already as well able to support preaching, as the Reserve. The lands are of necessity taken up by actual settlers, for they must be paid for when taken. This township of York, and another called Eden, on Honey creek, about 15 miles south of the road, I fear have already passed the critical period to which I referred formerly; at any rate they have arrived at it; and doubtless there are others in the same condition. So much was Mr. Smith interested for them at York, that he was easily persuaded to stay on our return and spend a Sabbath with them; and expressed a willingness, if he could be released from an engagement in Trumbull county for two or three months, to go and itinerate in that region. Indeed we all felt for them, but the rest of us had equally important fields of labor at home. I hope he will come. And if it should be consistent, that he or some other person should be commissioned to go and look up the sheep in that wilderness; for it is a fact that there are in many, [illegible] townships, members of our own communion.—O, Sir, it would make your heart ache to see how many of them sit down and weep when they remember Zion; but more dreadfully to find many, who, deprived of the means of grace, lose their Christian character. I wish the means of the Society were equal to its desires, then might the blessing of many more ready to perish, come upon it.

FOREIGN MISSIONS.

From the Missionary Herald.

BOMBAY.

Joint Communication from the Missionaries.

The letter from which the following notices are derived, is dated August 24, 1826, and is addressed to the Corresponding Secretary. It brings down the history of the mission about five months later, than the documents heretofore published.

The health of Mr. Graves, for several months, had not been good, though generally he had been able to conduct the public worship of the chapel, and to perform other customary and important duties. The preaching of the gospel is attended to in various forms, occasionally in English, and often in Mahratta. One of the weekly meetings is at the house of a native, who, for some time, has appeared desirous of Christian instruction, and has even requested baptism, upon a profession of his faith in Christ. The missionaries, however, are not fully satisfied as to the purity of his motives, and wait for a more full developement of character. The practice of addressing persons by the way-side, at the school-rooms, and at their own doors, is still followed.

It has been stated in this work, that the first edition of the entire New Testament, in Mahratta, was completed just before the death of Mr. Hall. A new edition is now demanded. Pecuniary assistance in the reprint, is expected from the British and Foreign Bible Society, and its Auxiliary in Bombay. A second edition of the Gospel of Luke is in the press, and Mr. Graves designs to employ such leisure time as he can obtain, in the revision of the residue.

Since the year commenced, somewhat more than 450,000 octavo pages, in Mahratta, have been issued from the press, on account of the mission; and about 150,000 pages 12mo., for societies and individuals sutaining no connection with the mission. A few English works have been also printed.

The missionaries say, that the demand, among the natives, for printed books, is rapidly increasing, and that those of a religious character are readily received by great numbers.

The *boarding-school* for the instruction of country-born and half-cast children in English, was relinquished in May, in consequence of the diminished strength of the mission. The *native free-schools* continued to afford encouragement. Their number for boys, when the letter was written, was 24, of which eight were in the town of Bombay. Applications for new ones continued to be frequent, but an enlargement of the number was not deemed expedient until the mission should be reinforced.

Female Education.—The mission has lately entered a new department of labor, from which much good may be anticipated. This department is the *education of native females*, a thing, until within these few years, unknown in India.

The number of schools is 10. The number of females in these schools, is about 200. Among these, there are several daughters of Brahmins, and many others of high caste. The pupils are

taught reading, writing, and arithmetic; and commit to memory the ten commandments, and hymns, together with a catechism prepared for the purpose. About 80 of these females have learned to write, though a very few only have yet become able to compose. The instruction is, of course, in the Mahratta language.

Favor of Government.—"On this subject the missionaries say, "We should be guilty of ingratitude, were we to conclude our letter without recording a late manifestation of the friendly and liberal spirit, with which our mission is regarded by the local authorities. In February last, we made application to government for five vacant building spots in the native town of Bombay, for the purpose of erecting buildings for our native free schools. In June we received an answer, stating that four of these were granted rent free, with this reserve only, that, if required for public purposes, they were to revert back to government, upon the sum being paid to us, at which the buildings on them might be valued by a committee appointed for this purpose. The reason of the fifth not being granted was, that it was situated in a part of the town, where a new road is to be made, and until that road be laid out, no land in its vicinity could be made over by government. We are intending to erect buildings for the accommodation of some of our schools on these spots, as soon as the rainy season closes."

"The Columbian printing press, commissioned from England in 1825, arrived a few weeks since. This we consider a great addition to our printing establishment."

RELIGIOUS INTELLIGENCE.

BIBLE MOVEMENTS IN PRUSSIA.

More than a year since, it was ordained by the King of Prussia, that in all the Protestant churches of the kingdom, a collection should be made annually for the Prussian Bible Society. He has also ordained, that in all the Protestant schools where the Bible is not used, it shall be introduced: That where it has been supplanted by detached portions of Scripture, it shall be restored entire, viz. for the younger scholars who can read with fluency, the whole New Testament; and "for those who are near the instruction for confirmation, or who already have a New Testament, or who are in a higher class," the whole Bible: That "in all seminaries for the education of school-masters, instruction shall be given to qualify them to make a judicious use of the Bible in teaching children, with a faculty of ready application, as the rudiment, not only of an outward, but an inward acquaintance with it."—By a decree still more recent, all his Majesty's subjects are required, under penalties, to send their children to school at a certain age.—Hence it follows, that unless the laws are broken, *not a Protestant child in the Prussian dominions will hereafter grow up in ignorance of the Scriptures!*

These facts will account, in some measure, for the firmness of the Catholics in Silesia, (as mentioned in our number for May 12th,) in refusing to give up their Bibles, when demanded by the Prince Bishop of Breslaw. They knew well that they had the approbation of their sovereign; & that if driven to extremities by the Bishop, they could embrace Protestantism, and find in him a protector. This they threatened to do, should their Bibles be taken away.

The population of Prussia, in 1817, was ten million three hundred and thirty thousand. We will call it the same at present; though without doubt it has increased: and we will suppose the number of children included in the ordinance of the King, to be one tenth of the whole; which is undoubtedly a low estimate. The number of Bibles and Testaments then, which will be immediately required in the schools, is 1,033,000. Of these we will suppose that one half can be furnished by the families to which the children respectively belong. There will then remain to be provided from other sources, 516,500; or almost as many as have been printed by the American Bible Society since its foundation. Now if we make the large estimate that half this number will be furnished by booksellers, there will remain to be supplied by the Prussian Bible Society and other similar institutions, before the Royal decree can be fully enforced, 258,250; or nearly four times the number issued by the American Bible Society during the past year.—Hence it is probable that a new spring will be given to the operations of the Prussian Bible Society; and that we shall continue to hear, more and more, of the triumphs of truth in that interesting country. Hence, too, the necessity of calling for collections in all the Protestant churches of the kingdom.

And what effect will this strong ground in favor of the Bible, produce on Russia? The Emperor has suspended the operations of the Russian Bible Society; but we are not aware that he has forbidden the introduction of Bibles from abroad. At any rate, here will be an example before his eyes, and the eyes of his people, of a a nation on their very borders, where a policy is pursued in relation to the Bible, directly in opposition to his own. They will see its happy effects, as they have formerly seen among themselves, and do still in some measure; and they will be encouraged to adopt all lawful means to induce a change in the will of their sovereign.

There is another channel of influence, which, in conclusion, it may be proper to mention. Among the annual subscribers to the Prussian Bible Society, together with six other members of the Royal Family, is the heir apparent, Prince Frederick of the Netherlands, and his consort the Princess Louisa, who, besides her regular subscriptions, has made a liberal donation in aid of its funds. May it not be hoped that through the influence of these distinguished individuals, the example of Prussia will be felt in the Netherlands.

Bibles in the hands of children, naturally find their way into the dwellings of their parents. Consequently, should the present laws continue in force, it may be expected that a knowledge of the Bible will ere long become more generally diffused among the Protestant population of Prussia, than in any other country. And in respect to the Catholics, there is reason to hope, that such instances as have occurred in Silesia, will become comparatively common.—[*N. Y. Obs.*

From the Christian Watchman.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.—*25th Anniversary.*

The Annual Report communicated a gratifying account of the labours of our Missionaries in the year that is past. 15 have been appointed by the Board. Two have preached with success in the British Province of New Brunswick, and the others have occupied important stations in the United States. In Maine, the Rev. Jacob Hatch has laboured in the towns of Ripley, St. Albans, Corinna, Palmyra, Hartland & Exeter, also up the Piscataqua river, in a plantation on the Million Acres. A quickening influence has been granted in Ripley, and also in Corinna. In New York State, brethren Going and Metcalf have been rendered useful. In Springville, a new church has arisen of 32 members. The number of converts is supposed to be about 60. The revival commenced with power on a baptismal occasion, in Springville. Sheldon has been refreshed by a season of grace, and seven are baptized; the same number also in Orangeville. Since Mr. Going went into that country, he has baptized 89. Mr. Going gratefully acknowledges the receipt of 48 Bibles, sent him by Mr. Sharp.—They were received by the people as an invaluable favour. The Rev. Benjamin Oviatt has been blest in Allegany Co. About 40 have been baptized, and a church constituted. In other places, he has formed two Tract Societies and a Female Mite Society. In Ohio, Rev. William Spencer has spent six months, endeavouring to raise the standard of religious feeling and of zeal, and has established amongst the people six Sabbath Schools.

In the States bordering on the Mississippi, the Rev. John M. Peck has laboured for several years under the Society's patronage. At his request, three Missionary Boards are organized for the Western Country, whose Missionaries are approbated by this Society, and to these Boards is voted 100 dollars each for the year.—Rev. W. Kinney, one of these Missionaries, is appointed to visit the people on the lead mines on Fever River, on the N. W. corner of Illinois, 400 miles up the Missippi from the mouth of Missouri. The lead mines are rich, covering a tract of country from 80 to 170 miles in extent. More than 500 persons are preparing to emigrate thither. Mr. Peck is successfully engaged in the establishment of a Literary and Theological Institution for the West. A site for the same is agreed on, and a system of operation is in progress. The prospects of success are brightening. But Mr. Peck thinks he shall need, from his Eastern brethren, about 150 dols. per annum, for a few years. The buildings for the Students' School Room, the Hall for Lectures, for the Library and Professor's Room, &c. are contemplated to be completed in September. The prospect of Students exceeds expectation. Applications for entrance have been made by eight preachers. There are also 20 who will enter the High School department.

The Board has expended in the last year 450 dols. to aid feeble churches, and the opinion is expressed that the fruit of this assistance has been abundant.

RECORDER & TELEGRAPH.

BOSTON, JUNE 15, 1827.

ANNIVERSARIES AT CONCORD, N. H.

[*Accounts Abridged from the Rep. & Obs.*]

The Election Sermon, June 7, was delivered by the Rev. Mr. Williams, of the Baptist church in Concord.

The Baptist Convention held their anniversary meeting, on the 6th. Sermon by Rev. Professor Farnsworth, of New Hampton, from Rev. 3: 6. He that hath an ear, let him hear what the Spirit saith unto the churches. The object of the speaker was to set forth the duty of Christians in the 19th century; which was stated to be no less than to put in operation the appropriate means for the conversion of the world. After the sermon, a collection was taken for the aid of Foreign and Domestic Missions, and the Education of youth for the Gospel Ministry.

The Convention of Congregational Ministers in New Hampshire, assembled at the north meeting-house. Sermon by Rev. Professor Howe, of Dartmouth college, from Gal. 2: 20. "The life which I now live in the flesh, I live by the faith of the Son of God." The object of the preacher was to exhibit the nature and illustrate the power of genuine faith. At the close of the sermon, an appeal was made in behalf of the *Widow's Charitable Fund*, for which a collection was taken.

A Prayer Meeting was held on Thursday morning at the town hall, appointed by the Congregational Convention. "At this meeting an interesting account was given by Rev. Mr. Arnold, of the revival of religion in Alstead. Great and good effects have already evidently resulted from this revival, upon the morals and Christian enterprise of the people. The work, it was stated, still in a measure progresses—Other revivals in that vicinity were mentioned by Mr. S. and an interesting application of the facts he brought to view, was made by him to his brethren. This meeting afforded a refreshing season."

Temperance.—Dr. Muzzy, of Hanover, at the request of the Convention, delivered a public Address on the subject of intemperance, which has been requested for the press.

The New Hampshire Colonization Society, held its annual meeting on Thursday evening.

[We have received a full account of these anniversaries; but *too late* for this week's paper.]

WESTERN EDUCATION SOCIETY, OF N. Y.

The ninth report of the Directors was rendered to the Society, at their annual meeting in Utica, May 2d, and is published in the Western Recorder. We take a few facts. The Report embraces a period of 16 months, in consequence of the time of the annual meeting being altered. The whole number of beneficiaries aided in that time has been 26; the number now receiving aid at the boarding establishment at Clinton, is 16. The whole amount of donations, in provisions, cloth, clothing, cash, and other articles as estimated by the donors, $2881, 38; on hand at the time of the last report, $1011, 48; total $3892, 86, the greater part of which has been appropriated and expended. Debts of the Society at time of last report, $1764, 95: debts now, $1530. An agreement has been made with the Steward for the ensuing year, to board all the beneficiaries at one dollar per week; he having the use of the premises, and the privilege of cutting his fire wood, free of rent; and to take all his pay in provisions.

The following paragraphs, from different parts of the Report, show the methods adopted by the Directors: "The system of *town agency* is now established in 130 towns and societies, extending from the St. Lawrence to Pennsylvania, and from Montgomery to Cayuga counties; embracing most of the towns within these limits, and numbering 170 town agents. On the annual collections received from these agents, the Society will chiefly depend, for meeting the current expenses of the institution. A plan has been adopted, which has a fair prospect of being successful, to provide for the support of the General Agent, without taking for this purpose any thing from the donations made to this Society. ——Of the 170 town agents that have been appointed, not one of the individuals that were first applied to has declined accepting the appointment. The donations acknowledged in the present report have been received from 1080 individuals, belonging to 85 different congregations; besides 34 societies where the individuals are not named.——There are two leading objects to which the attention of this Society will be especially directed the ensuing year; one is to obtain the means of cancelling the debts now charged against the Sciety; and the other to ascertain, as far as may be practicable, what individuals, in every place, will be the *regular patrons* of this Society, by contributing something annually to its funds, and about what sum each will be able to raise.

The following exhibits the pressing demand for ministers. "Societies can be named, that have been for months without a minister, solely because no suitable men could be obtained for them. The young men from our seminaries are generally engaged for weeks, and often months before they are licensed to preach. Seldom, indeed, do we find a devoted candidate, who has not more calls than he is able to supply.

HAMPDEN COUNTY SABBATH SCHOOL UNION.

We have received a circular, issued by a society of this name, recently formed at Springfield, Ms., & intended to embrace the county of Hampden. It is directly auxiliary to the American Union, at Philadelphia. The circular accounts for this measure thus. In the summer and autumn of 1826, a very flourishing Sabbath School existed in the Rev. Mr. Osgood's parish in Springfield. It was then auxiliary to the Massachusetts Union, and at the opening of the school, its patrons endeavored to procure a library; but they found that the Depository at Boston was not supplied with one eighth of the publications of the American Society; and they were obliged to wait several weeks before a small order could be answered. They further state: "Early in the spring, of the present year, we made some inquiry and ascertained (as we supposed correctly) that the Depostory at Boston, did not contemplate a permanent supply of books, sufficiently large to answer orders for extensive libraries, such as many country parishes want; but that if an order was sent to them, by an auxiliary, they repeated the order to the parent society, at Philadelphia, and in this circuitous way the books were obtained. Under these circumstances and with this information, a number of the friends of Sabbath Schools suggested a Union of the County, and the establishment of a Depository nearer home."—A County Union was accordingly formed. Among a few things which they "wish to be distinctly understood," we notice the following: "Fifthly, That we became auxiliary to the Parent Society at Philadelphia, rather than to the State Union at Boston, because we verily thought that we could get our orders answered cheaper and quicker at the former than at the latter place, and this we have found to be the case.*

"Sixthly, That whenever we find the State Union ready to give us all the advantages which the National Society can give us, we shall most cordially unite ourselves with the State Union, and our hope is that we shall carry with us, as an auxiliary, *every parish in the county.*" They propose to establish at Springfield a *permanent Depository*, for which they wish to raise $500. They add, "Most of our parishes, which have not already been visited, will be visited in the course of the season, when such farther information will be given as may be required. We have presented our motives and plans to the managers of the State Union, and have great confidence in the coincidence of their views with ours. Our Depository has been arranged; our exercises, class papers &c. &c. prepared; and it is for the *Christian* people of the county to say how far they will co-operate with us. *Together*, we can, with God's blessing, accomplish much—*apart*, our efforts will be weak and faltering, if not fruitless."

The circular contains a "Plan, or Mode of organizing county Sabbath Schools;" one which we think is very judicious, and calculated to make a school efficient. It is accompanied with specimens of "Exercises," or sheets containing scriptural subjects and hymns for the different classes. These are adapted to different ages.

* The Depository is now well supplied.

FOURTH OF ULY—SABBATH SCHOOLS.

A writer in the Pittsburgh Recorder proposes, that the Sabbath Schools of that city be collected in a grove on the morning of the 4th of July—to sing suitable hymns, printed and distributed for the ocasion—to join in prayer by a clergyman—and to take some simple, healthful and innocent refreshment. He proposes that the clergymen and intelligent visiters, for the remainder of the time, "pass through the ranks—converse familiarly with the scholars and teachers—and briefly impress upon them the importance of an intelligent, virtuous & useful life; and devout gratitude and homage to the Deity, for his manifold blessings on the American people."

SABBATH SCHOOL CIRCULAR.

When Sunday Schools were originated, premiums were needed, because the system was one of kindness and not of chastisement. But the children's books, then in use, were generally frivolous, and often pernicious. A single school was not able to print any work; or if they did, could have no variety; therefore, the schools in Philadelphia, at an early period, formed a friendly coalition, and organized a board to print premiums, and also a variety of class papers, tickets, &c. which were found utterly indispensable.

The Philadelphia Union, thus formed, soon brought into existence a variety of moral and religious children's books and Sunday school requisites, which, as the knowledge of them extended, were sought by other schools, which, therefore, became auxiliary. The various methods pursued by the society to diffuse instruction for the founding and management of Sunday Schools, together with the spirit of the age, served to multiply them in every direction, so that the Philadelphia society, though first designed for that city only, grew exceedingly, and in the year 1824, enrolled as auxilaries *six hundred and thirteen schools* situated in *thirteen* different states.

Being thus, in fact, a great national institution, and having become so by the spontaneous will of distant schools, it became proper to call it so, and by an alteration of the constitution, it was styled the AMERICAN SUNDAY SCHOOL UNION, and its stereotype plates, amounting to about $5,000, and resources of every description being transferred to the new Board, became the property of the nation; the schools of Philadelphia reserving no privileges above the rest. It embraces schools of all denominations, which approve of this species of benevolence, and gives the best possible guarantee that its publications shall not be sectarian, by having the "Committee of publication" composed of persons from the Methodist, Presbyterian, Baptist and Episcopal churches, and allowing no book, or even expression to be printed, if any one of the committee object.

In May last, this, now general society, presented its *third report*, and already it enrols *two thousand four hundred and fifteen schools.* These embrace 22,291 teachers, and 159,000 scholars.

The term *auxiliary*, when used in reference to the societies connected with this Union, is divested of its usual acceptation. Except an initiatory fee of three dollars, which is sacredly devoted to the society's Missionary Fund, nothing is required of auxiliaries but their annual report. In a few instances only have they ever made a donation to our funds. The parent society is in fact auxiliary to them all. The mere having of a *depot*, where the various articles needed may be had at one place, is of incalculable convenience to the schools abroad, which could not possibly otherwise gather a library of suitable books. Indeed, the schools are indebted to the parent society for the very existence of those books, premiums and requisites which are suitable. On the other hand, the auxiliaries are in no wise controlled by this society. They choose their own plan of management, and are not even expected to purchase their books at its Depository, unless they find it comport with their interest, and each denomination may purchase elsewhere such books as suit its peculiarities. The labors of the board of managers are truly arduous (several of the committee meeting twice a week regularly) and are wholly gratuitous. Their only motive being to extend the prevalence of what they consider an inestimable public good. In this attempt they have been eminently blessed and succeeded by Divine Providence. By their publications and travelling agents (there were *twenty* last year) and especially by the monthly magazine for teachers, an evident impulse has been given to this blessed work; there having been an increase since its formation of 1,902 schools, comprising 121,000 scholars.

The enlarged printing operations required by the incessant extension of the system, have produced great embarrassments for the board of managers. Calls for help are made from new schools, in every part of the country, which they have been able to render only to a very limited amount.

Weak unions are every where asking aid to establish depositories, which, on account of the importance of the measure is done in whole or in part from our funds, in about *sixty* instances, though it adds to our difficulties. The rate of the society's printing, has for some time been *one hundred and fifty thousand pages, 18mo size, per day.* The difficulties in conducting a business of this magnitude, *without a capital*, are obvious.

The city in which the society is located, has, hitherto, sustained it almost alone. From the origin of the Society up to the date of the last report, comprising a period of *ten* years, the entire donations from other parts of the country do not amount to four thousand dollars!—Only *forty-six* ministers have been made life members, by the payment of thirty dollars; and of these, *eighteen* are of Philadelphia. By these citizens, also, a house of proper dimensions and location, of which it is now in occupancy, and which cost about $33,000, is about to be given to the society, the subscription list for which is rapidly filling up. The society will then be rent free, and have its various mechanics, which amount to nearly sixty persons, under its immediate inspection. Although the society, by stereotyping its publications, and throwing off large editions, has been able to reduce very greatly the cost of conducting a Sunday school, yet it wishes to carry that reduction to the *utmost limit.* If its friends abroad will make themselves life members, or otherwise grant pecuniary aid, so that interest money may be saved, and purchases of materials always made for cash, at the best advantage, this result may be accomplished. This deduction of cost is considered of the utmost importance, for in proportion as any mode of charity is made *cheap*, it is made *prevalent.* With such aid, the society will be able to employ agents more extensively to found, revive, and improve Sunday Schools;—it may foster many feeble schools and local Unions;—it may print proper articles in Spanish, and set on foot the system in South America, and the Texas; and, in fine, be what a National Sunday School Union ought to be.

Other societies, not more noble in their aim, or catholic in their nature, have received from an enlightened community the most animating patronage. This, now makes known abroad its character and its claims, with a cheerful hope, that it will not be the first to meet a repulse.

Donations and remittances will be received by the subscriber and duly acknowledged, if left with Aaron Russell, at the Depository, Stone Church, Hanover St., previous to the 1st of August next. Ministers who are made Life Members by the payment of thirty dollars are not only entitled to meet with the Board of Managers, but to receive the "Sunday School Magazine," gratis, for life.

Boston, June 14. HOWARD MALCOM, *General Agent.*

BOSTON SABBATH SCHOOLS.

A Quarterly meeting of Sabbath School Teachers of different denominations was held on Monday evening last at the Union Church in Essex Street. Hon. HEMAN LINCOLN was appointed Chairman, and Mr. E. G. Parker, Secretary.

After prayer by Deacon Thomas Vose, Mr. Herrick, an Agent of the Massachusetts Sabbath School Union, mentioned some facts in relation to the state of Sabbath Schools in this Commonwealth. In some towns in the western part of the State, containing a population of 1200, there were 400 connected with the Sabbath School. In one Society the school was attended by persons 30 years of age, some heads of families. In Stockbridge, out of 100 who have recently become hopefully pious, 40 were connected with the Sabbath School. In another town, a revival of religion commenced with a little girl 11 years of age, a Sunday Scholar. In the counties of Hampshire and Hampden, there is scarcely a town in which there is not a Sabbath School Library. In one town, a sum of money was voted at a Town Meeting for the support of a Library for the Sabbath School; and in 2 others the Directors of Sabbath Schools were chosen at a regular Town Meeting.

William J. Hubbard Esq., next addressed the meeting. He adverted to the growing importance of the Sabbath School system. Its object was to inculcate divine truth upon immortal minds. He trusted the time was not far distant, when the *Fathers* and *Mothers* in Israel would become teachers in Sabbath Schools. One objection common with them was, that *their* children must be taken care of at home. He thought this objection ought to be removed. He believed that children would derive more benefit from the study of the Scriptures at the Sabbath School, than at home. Teachers should feel themselves *honoured* in being *permitted* to engage in so glorious a work. He urged upon them the importance of punctuality. It is in vain for teachers to urge upon their children the duty of being punctual, unless their own *example* corresponds with the precept. Hon. Mr. Lincoln made some remarks, in which he alluded with much satisfaction to the pleasure he derived from attending the Anniversary of the American Sunday School Union, recently held in Philadelphia. He felt that there was a loud call for gratitude to God, for the establishment of that important institution.

The Rev. Mr. Malcom, General Agent of the American Sunday School Union, closed the meeting with a very animating and practical address. He remarked, that we must consider children, however poor and ignorant they may be, as destined to eternity. Teachers should pray much for their children, their manner should be characterized by mildness and heavenliness; not a harsh expression should escape their lips, nor an unkind feeling enter their breasts. Their labour is a labour of *love.* In giving instruction to children, one topic only should be introduced at a time, instruction should be communicated with great simplicity. Ask a child the meaning of large words, and he cannot answer you. Before lessons are assigned to children, it is of great importance to see that they understand the meaning of every word. Speak to them of the sins of children, the evils of bad company, the relative duties which they ought to perform. Friendly feelings should be cultivated with the parents of the children by the teachers. Parents should be invited to attend the prayer meetings of teachers, that they may have an opportunity to witness that they are engaged in a religious work. Sabbath Schools should exhibit more than they do the aspect of a religious institution. Mr. Malcom related the following anecdote, which he had that day received from a Female Superintendent of a Sabbath School in Philadelphia, as an illustration of the happy effects produced by the distribution of reward tickets. A little girl six years old, a Sunday Scholar, was brought very low by sickness. Her Mother sat watching by her bed-side, expecting soon to witness the melancholy termination of her disease. A short time before her death the child opened her eyes and said, "Mother, I have two reward tickets which I received at the Sabbath School; I will give them to you." After stating where they might be found, she remarked that one of them contained the following words; "Come unto me, all ye that labour and are heavy laden, and I will give you rest." After the death of this interesting girl, the mother found the tickets; when she read the words on one of them, which her child had repeated, she became impressed with a sense of her lost condition, and was led as it is hoped to apply to Him who had made that gracious promise, in such a manner as to experience the fulfilment of it in her own soul. Mr. Malcom closed his remarks by giving some account of the origin of the American Sunday School Union, and urged upon all the teachers present the necessity of persevering in the great and good work in which they had engaged. The meeting was well attended, and the performances were highly interesting; and it is hoped that the effect of the impression which were made upon the minds of the teachers present, will be seen in their future increased zeal and activity in this good cause.

[*Communicated.*

INTEMPERANCE.

Discourses on Intemperance, Preached in the church in Brattle Square, Boston, April 5, 1827, the day of annual Fast, and April 8, the Lord's Day following. By John G. Palfrey, A. M. Pastor of the Church in Brattle Square.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of *Intemperance.* By Lyman Beecher, D. D.

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May, 31, 1827. By Charles Sprague.

The heart of the Christian philanthropist must expand with joy and gratitude, when he views the brightening prospects of our country in regard to *temperance.* Public attention is turned to the subject; men of all classes and conditions are alarmed at the fearful inroads of intemperate habits; men of talents and influence are ready and bold to speak and write, and sound a loud alarm; the true origin of the evil and the only effectual preventive have been discovered; hundreds say with one voice, "Something must be done," and prove their sincerity by commencing the work themselves; almost every day we hear of some pernicious custom abolished, some resolution of abstinence adopted, and some voluntary association formed for mutual encouragement in the work. We are well aware that all these things are but the beginnings of *reformation.* But they are such beginnings as have not been made before; such as great exertion and commanding eloquence could not heretofore produce. Whether the friends of temperance formerly pursued too entirely a less judicious course; or whether the awful prevalence of the desolation has now excited greater alarm; or whether the more general and powerful influence of religion has prepared the way; or whether we ought not thankfully to say that the Lord's time has now come, & that his invisible influence on the hearts of men furnishes the ground of success, we will not undertake to say. But certainly efforts do succeed; men seem ready for action, when the proposal is made to them; opposition is scarcely heard of, except from the very haunts of drunkenness; and of the reformer we may say, Whatsoever he does prospers. The tide is turning; and the flood which has already laid waste not a few of the fairest portions of our heritage, is to be turned back to its horrid bed. Again we say, we feel no disposition for exultation; for the work, though well and prosperously begun, is *only* begun. Still the minister of the altar must warn and plead. Still legislatures and magistrates must look well to the foundations of the republic. Still the press must give line upon line, and precept upon precept. Still men must associate, in every county and township through the land, and oppose a closely united front to the common enemy. Parents must learn not to train up their children for drunkards, and the time must come, when every teacher of a school shall warn his pupils of the thousand snares which intemperance spreads for their feet.

The publications named *above* have all appeared in this city within a few weeks, in the order in which we have named them; and *they* are all able and welcome helpers in this great work. They are from gentlemen of various principles & pursuits; they take separate and distinct views of the subject; and each author has brought his peculiar talent into exercise for the benefit of the common cause. And it is well. Intemperance is a hydra, of innumerable heads; and if a hundred assailants bring their deadly weapons at once, there is room enough for all. This sin, eminently, "is opposed to every creed." In waging war with this enemy, every man who will fight is welcome. "Here, as at a conflagration, no man says to another, What do you here? or, What do you think of the "five points?"

The Sermons of Mr. Palfrey are written in an elegant style, with care and caution, occasionally with no small energy. Their character is well suited to his object; which is a collection of facts, and reasoning from those facts. The whole is done in a lucid manner, and is calculated to leave a good and durable impression on the mind of the reader. We present an outline of his three discourses.

The first is from Jer. vi, 8, and treats of intemperance as affecting the public weal. Mr. P. makes an estimate of the immense quantity of spirits imported into our country, and distilled here: of the multitudes brought by this sin to wretchedness and the grave; and of yet other multitudes of wives and children, and other connections, made wretched by their fall. On the "political aspects" of this evil, he considers the waste of property which it occasions; he marks it as the great cause of pauperism, and of the multiplication of crimes; and that it brings the darkest cloud over our political prospects, as a nation of people who govern themselves.

The second discourse is founded on Prov. xx, 1, and is occupied in inquiring into the *Sources* of the mischief. These are found to be, Uneasiness of mind; Conviviality; Want of occupation: The general use of liquors, in what is intended to be a moderate manner; Their instituted connection with the intercourse of friendship, and the duties of hospitality; The facility with which spirits are obtained, being cheap, and sold at every corner.

The text of the 3d discourse is in 1 Cor. viii, 13; and the preacher answers the inquiry, What can be done to stay this torrent of woe & death; to stop this overflowing fountain of private and public ruin? He would first invoke the authority of law, and would look for the most effectual aid from national enactments. Again, he would provide substitutes for strong drink, and introduce innocent public amusements. He strongly recommends voluntary associations for mutual assistance against the evil; urges on individuals the peculiar exertions which are appropriate to their stations, and most of all, recommends that the sanctifying influences of the gospel of Christ be spread abroad.

The Sermons of Dr. Beecher are in his own style, and might be known if published without his name. The language is direct, clear, and forcible. It comes down to matter of fact without ceremony; and the argument, discarding all visionary calculations, rests on experience and the principles of human nature, and human soc-

ety. This publication, both from its length, and from its practical nature, and from its great comprehensiveness, must be considered as far more valuable than either of the others singly. Yet they are all so distinct, and all so able, that we could wish they might all be read, and preserved for future use.

Dr. Beecher's first and second sermons are from Prov. xxiii, 29—35. The first is on the Nature and Occasions of Intemperance. He combats the received opinion, that the higher stages of ebriety only authorize the application of that term; and after a course of reasoning, comes to the conclusion, *that the daily use of ardent spirit, in any form, or in any degree, is intemperance.* If any are startled at this conclusion, we wish them to read the statements on which it is founded.—But, proceeding to the higher degrees of criminal indulgence, he gives not only a definition, but "a philosophical analysis of its mechanical effects upon the animal system," and thence directly upon the mind and the soul; an analysis fearful and appalling, but true to fact. The occasions of intemperance are, The free and frequent use of ardent spirits in the family, and by way of hospitality; Days of public convocation; Evening resorts for conversation; Convivial associations for the purpose of drinking; Feeble health and mental depression; Medical prescriptions in spirits; The distillation of spirits; The habit of vending them, A resort to them as an alleviation of trouble, or to restore vigor to exhausted nature under severe study, or as an auxiliary to labor.

The second sermon discloses some of the signs or symptoms of Intemperance; that deceitful sin which does the irreparable injury before the person is aware of its approach. These indications are found, 1, In the associations of time and place; 2, In a disposition to multiply the circumstances which supply the occasions and opportunities for drinking; 3, The desire of drinking ardent spirits returning daily at stated times; 4, The desire of concealment; 5, A man's allowing himself to drink as much as he thinks he can bear without exposing himself; 6, Irritation and a disposition to oppose, when efforts are made to suppress intemperance; 7, Physical indications: such as red eyes, fulness and redness of countenance, impaired muscular strength and tremor of the hand, diseased liver, inflamed lungs, and the blistered tongue and lip. Other indications mentioned are, petulance and violent anger; the extinction of the finer feelings and amiable dispositions of the soul, and of the religious affections also, if he ever seemed to have any. These are followed by more marked signs, which none can mistake, and terminate in sudden or otherwise awful death.

The four remaining sermons are from Hab. ii. 9—11, 15, 16. This text brings the *Evils* to view. The preacher descants upon the effects of general intemperance, 1, Upon the health and physical energies of a nation; 2, Upon national intellect; 3, Upon the military prowess of a nation; 4, Upon patriotism; 5, Upon national industry, *and upon civil liberty.* These are enlarged upon in the third sermon.

The fourth and fifth answer the question, *By what means* can this evil be stayed? And the answer is, not by any *one thing*, but by every thing which can be put in requisition. The remedy, whatever it may be, must be universal, operating permanently, at all times, and in all places. This remedy is, *to banish ardent spirits from the list of lawful articles of commerce, by a correct and efficient public sentiment.* That traffic is wrong, and should be abandoned as a great national evil: because 1, It employs a multitude of men, and a vast amount of capital, to no useful purpose. 2, Because of the amount of suffering and mortality inseparable from it. 3, Because it is a manifest violation of the command, "Thou shalt love thy neighbor as thyself," and other precepts.

The last sermon states what particular things can be done to apply the universal remedy. 1, It is practicable to extend universal information. 2, To form an Association for the special purpose of superintending this whole subject. 3, To exclude ardent spirits as an auxiliary to labor.—Something may be done, also, by legislation, when the public sentiment is prepared to go with it, and by a silent, judicious distribution of patronage in trade.—The series is concluded by appeals to ministers, to churches, to physicians, to magistrates and legislators; and to temperate young men, the hopes of the nation.

It is not easy to present in a few words the substance of Mr. Sprague's production, which is in the form of an Address, or popular Oration. But the author, who is known as a poet and an orator, was happily adapted to the occasion which called forth his powers on this subject; and the effect which was produced by the delivery of his Address, will be much more widely extended by its publication. As to a remedy, he takes the same ground with the other authors; that which is every day gaining adherents, and that on which all our hopes of prevention must rest—entire abstinence. He spoke to the more intelligent, affluent and influential part of community; and did not fail to tell them, in a respectful manner, how pernicious their example has been, and how salutary it may be made. For that class of community his address is specially useful, and we wish it might be laid in every parlor window in the Union.

GOOD EFFECTED.

The Providence American & Gazette says, "It is an undeniable fact that more than a hundred, (perhaps two hundred) families, in this town, in which ardent spirits were freely introduced, and freely though not intemperately used, previous to the late interest excited upon this subject, have altogether abolished the use of strong drinks, except as a medicine. It is a still more obvious fact that great numbers of our citizens particularly young men, (a large proportion of whom were among our most respectable and most promising members of society,) who formerly were in the practice every day of drinking one glass or more of ardent spirits, at some public bar-room, have abandoned the practice altogether, from a conviction of its improper tendency."

INDEPENDENCE will be celebrated by an Address and Sacred Music, adapted to the occasion, on the Fourth of July next, in Park-street Church, Boston.

YOUTH'S COMPANION.

Published Weekly, by WILLIS & RAND, *at the office of the Boston Recorder, Congress Street—Price, One Dollar a year in advance, or $1, 50 if not paid in advance.*

Contents of No. I.—Prospectus.—*Review*; Nina, an Icelandic Tale.—*Religion:* Death bed scene of a child six years old. A child's prayer for her Minister. Force of Conscience.—*Morals:* Interesting Anecdote. Filial Duties.—*Miscellany:* Hints on Education. Good use of a shilling. Lotteries, an extract.—*Poetry:* College Reveries. To a child who forgot to pray. To an Infant. One Warning More.—*Variety:* Godly Parents. Two little Girls. An aged Minister's evening Hymn. A Wife. Maxims.

Contents of No. II.—*Narrative:* The Twins.—*Religion:* Frances Stone.—*Learning:* Harry the Apprentice.—*Miscellany:* I didn't think. Wisdom of God in the Human Frame. Woman.—*Editors' Address* to Children and Youth.—*Poetry:* Better Moments. The Ocean. Little Charles. Yankee Epigram.—*Variety:* The Robin. A brave Boy. City and Country. Love of knowledge. Woman. Time. Filial Duty. Excellence. Anecdote. Maxims. Aphorisms, &c.

Contents of No. III.—*Narrative:* The Praying Youths. *Religion:* An Alarming Situation.—*Benevolence:* The Squirrel.—*Learning:* How to obtain a good Memory.—*Miscellany:* The Flower Girl. A Striking Picture.—*Juvenile Review:* Infantine Stories. Old Ruth. The Sabbath.—*Poetry:* The Ant, or Emmet. To the Sun. Hymn.—*Variety:* The Irish Boy. Reflections on Marriage. Rashness. Reputation. Esteem.

A distinguished Clergyman in Connecticut, writes to the Editors thus:—"I am greatly pleased with your Proposal to publish a weekly religious paper for Children." "My children have made up a common family purse to take it jointly for themselves. Please to direct it to my son, ——."

For the Boston Recorder & Telegraph.

To the Inhabitants of Boston.

FELLOW CITIZENS,—You have seen the letters which I have addressed to the Committee and Subscribers for the erection of a new Theatre. A large number of very respectable individuals have approved in strong terms of the sentiments contained in them, and believe that they exhibit by no means an exaggerated statement of the evils which threaten us. A great majority of you, I trust, are of the same opinion.

The inhabitants of Boston have ever been known as attached to good order, sobriety and morality. They are not an ignorant rabble to be lured by shows while they are robbed of their richest treasures. The annual income of the Federal Street Theatre is between forty and fifty thousand dollars, which with hack hire and other charges upon attendance, is a tax upon the city of at least $75,000. I say nothing of the expenses of those scenes which succeed the attendance. In this theatre are every night assembled a company of women from the haunts of infamy, to pollute our youth and drag them away to their chambers of death. From the upper boxes and the pit issue exclamations, fit only to be heard in hell: and which, if females otherwise delicate can learn to *hear* unmoved, I cannot *write* without pollution to my paper, nor without drawing on myself a burst of indignation which I would not willingly bear. And we have another Theatre—but I forbear lest I should rend again the paternal hearts of some of you which have not yet ceased to bleed, and bring up again to view your despoiled and ruined sons. Over this theatre one individual, having possessed himself of a majority of shares, is able to exert an entire controul, and youth after youth is ruined for time and eternity; and all the benefit resulting is that he gets his daily bread, and the owners of the property receive as rent three per cent per annum. And is there no relief? Must the sons of the rich and daughters of the poor be bound, and almost in hecatombs, lie bleeding victims upon the altars of Venus and Bacchus, and the horrid god, whatever be his title, who presides over the chances of the game?

And now we are to have another Theatre upon a larger and more expensive scale. To support it, if it is to yield an income to the owners, cannot cost less than $75,000 annually. For the support of the two principal theatres, you are to be taxed then at last $150,000; and this is as nothing, in comparison with the immense moral damage you sustain. The shares in the contemplated theatre are so owned, that a large portion of them must at no distant period be sold whether at a profit or a loss; and it would be no more than has already been done, if some one or two individuals should possess themselves of a major-ownership, and make it a den of wickedness which would cause its builders to shudder. The expenses of these establishments, would support all your clergy, all your schools, your civil institutions, and I might almost say, every thing else, which is of public utility within the city. So cheap is virtue, so dear is vice. And for what is all this expenditure? Not to produce any moral good. You are too much enlightened that such a pretence should be made to you, scarcely can it be said that it is to amuse any of you. But few of you attend, and those who do, a great portion of the time, go away disgusted, not amused. Is not all this expense incurred, that theatre owners may gain an income upon their property, and that a company of dissipated players may gamble away your money, and in the indulgence of the lowest sensuality, scatter it to all the winds as fast as you lay it before them. I do not speak of every actor. I speak of them as a class. Virtuous actors, are exceptions to a general rule. What claims have Cook or Kean to twenty, thirty or forty thousand dollars annually? Pardon me, fellow citizens, if your indignation is aroused at these statements of the truth. It is a case in which we are mutually and deeply interested; about which we have a right to confer together, and to confer freely. We are passengers on board a common ship. If I sound an alarm when there is no danger, heed me not; but remember, if we fall into the whirlpool, we go down together. In such a case as this, a heavy responsibility rests on every man. I have thrown off my share. I have warned the builders and notified the community. You cannot innocently fold your hands. He who sits by, while a crime is perpetrated which he might prevent becomes an accessary. Express then, in all suitable ways, your firm disapprobation of this unwarrantable plan. And by your decision let the builders know, that if they persist, they may have a theatre; but from the enlightened and virtuous citizens of Boston, they shall never have an audience, whatever may be the fascinations with which they shall attempt to lure you.—Look at your children, ye fathers and mothers, which of them do you select for the seductions of the theatre? Ye amiable and beautiful daughters, where is your sex humbled; where is disgrace poured upon woman; where are you insulted and yourselves treated as void of virtue, if not at the theatre? When you are alone, listen to the cries of the gallery and the inuendos of the stage scarcely less offensive; and if blushes thicken on your faces, determine whether you will honor such scenes with your presence. Say whether you will place yourselves in the midst of indecency, that exhausted indulgence may gaze and see how you act, as the student gazes on the little animals in the exhausted receiver of his air pump. And ye young men, the hope of your parents and your country, is it not enough, that so many of you have already been destroyed? The trial through which you have to pass, is indeed dreadful. I know what it is, for I have passed it. And to me the wonder is, not that so many are ruined, but that any escape. Place not yourselves amidst the thickest onsets of temptation. Look at many miserable beings a little older than yourselves, who at your age were as promising as you, had as much virtue, as firm sentiments, as good resolutions as you. You cannot, any better than they, walk on live coals and your feet not be burned; nor put them in your bosom and your clothes not be consumed.

Here, fellow citizens, I leave the subject to your cool reflections; and most respectfully subscribe myself

Your Ob't. Servant, A FATHER.

RELIGIOUS SUMMARY.

The Young Men's Missionary Society of Charleston, S. C. contributed $130 to the parent or state society, the past year.—The Goshen Society (of Charleston S. C.) was formed in May, 1825, to aid a mission family which had just left that city, for Goshen, a station under the American Board. It then consisted of between 20 and 30 members. At the end of the first year, it embraced 103; and now has 110. It has sent in the two years two boxes of clothing, valued at $100 each, a bell which cost $30, and $30 in cash. It has lately raised $110, by a *special* effort, for the mission family at the Monroe station among the Chickasaws, at a time when the family were in real distress for want of funds.

Princeton Theological Seminary.—From the Report of the Directors of this Institution, to the late General Assembly, it appears that the number of students at the date of the previous Report, was 114. Number received during the last summer session, 10. Winter session, 32. Present number, 91. The number who completed their course at the end of the summer term, was 24. Two new scholarships have been formed during the year.—one by Mr. James Anderson, of New York, the other by Mr. Anthony Kennedy, of Frankford, Pa.

The Berkshire Bible Society met at Lenox May 16. The President, Hon. William Walker, addressed the society at the opening of the meeting. The annual report was read by the Secretary, the Rev. Mr. Field of Stockbridge. Addresses were made by William Porter Jr. Esq. of Lee; Thomas B. Strong Esq. of Pittsfield; Rev. Mr. Hayden, of Egremont, and Rev. Mr. Hawley, of Hinsdale. The report stated, that the parent society had proposed to send an agent into the county, but the county society had declined the proposal; "the venerable President having volunteered to assume this arduous duty upon himself, - - - - - amidst the infirmities of a very advanced age."—Receipts of the last year $118.

REVIVALS.

Hampshire and Berkshire, Mass.—The attention to religion continues in Cummington. It is deep, yet still,—no noise, nor fanatacism accompanies it. It is believed that many have been converted from the error of their ways. In Worthington many are complying with the injunction of Christ, to "Seek first the kingdom of God and his righteousness." Religious meetings are frequent and solemn.

The Argus, a new paper established in Pittsfield, says the revival in Berkshire county has been greater than ever witnessed there. "We have reason to believe that the number of hopeful converts exceeds half the number added to the church at the day of Pentecost."

Martha's Vineyard.—A letter to one of the Editors of the New-York Observer, dated Martha's Vineyard, May 26th, mentions a revival of religion which has prevailed there for some time past, and still continues. The number of conversions is thought to be more than one hundred. Six were baptized on the preceding Sabbath.

ORDINATIONS, &c.

On Thursday, June 7, Rev. RODNEY A. MILLER, was Ordained to the Charge of the First Church and Parish in Worcester, Ms. Introductory Prayer, by Rev. E. Beecher, of Boston; Sermon, in the absence of Rev. Dr. Chester, of Albany, by Rev. W. Fay, of Charlestown; Consecrating Prayer, by Rev. M. Stone, of Brookfield; Charge by Rev. T. Snell, of N. Brookfield; Fellowship by Rev. Mr. Allen, of Shrewsbury; Address to the People, by Rev. J. Fiske, of New-Braintree; Concluding Prayer, by Rev. Dr. Codman, of Dorchester. The following original Hymn was sung, written for the occasion by a gentleman of Boston:—

As Israel in the wilderness
Were wand'ring on to Canaan's land,
With HIM alone to guide and bless
Who led them by his Prophet's hand;

So we, who wander here below,
Are pilgrims to our home above,
And nothing pure or perfect know
That comes not from our FATHER's love.

His Prophet yet our guide must be,
And teach us yet our chains to burst,
Divide for us the threat'ning sea,
And cleave the rock to quench our thirst.

Then pour we still the earnest prayer
To HIM who hears his people call—
"Lead thine accepted servant where
"The mantle of thy grace may fall."

On Wednesday, the 6th inst. the Rev. SAMUEL C. JACKSON was ordained as Pastor of the West Church and Society in Andover. Introductory Prayer by Rev. Mr. Edwards, of Andover; Sermon by Rev. Professor Stuart of the Theological Seminary; Consecrating Prayer by the Rev Mr. Holt, of Peterborough, N. H.; Charge by the Rev. Mr. Jackson, of Dorset, Vt.; Right-Hand of Fellowship by Rev. Mr. Maltby, of Sutton, Mass.; Charge to the People by the Rev. Mr. French, of Northampton, N. H.; Concluding Prayer by Rev. Mr. Eastman, of Methuen.—*Traveller.*

At Rochester, June 6, Mr. ICHABOD PLAISTED was ordained over the South Church and Parish. Introductory Prayer, by Rev. Mr. Bigelow, of Rochester; Sermon by Rev. Mr. Storrs, of Braintree; Consecrating Prayer by Rev. Mr. Shaw, of Middleboro'; Charge by Rev. Oliver Cobb, Rochester; Fellowship of the Churches by Rev. Ashael Cobb, Rochester; Address to the Church and People by Rev. Mr. Eaton, Middleboro'; Concluding Prayer, by Rev. Mr. Holmes, New Bedford. The re-establishment of the gospel ministry in this place, is an occasion of special gratitude to the Great Head of the Church. For twenty years, it has been a desolation; and till within two or three years, scarcely a hope has been indulged, by its most sanguine friends, that the voice of an ambassador of God, wouuld ever again be heard steadily within the walls of its decaying meeting house. But the captivity of Jacob is returned. A minister of the sanctuary is settled under favorable auspices. He shares largey and justly in the warm affections of his people. An increasing attention is manifest. A Sabbath School is established, where it was never before attempted, and gives promise of great success.—Let the friends and supporters of the "Domestic Missionary Society of Massachusetts," give thanks to God, that their exertions have been honored with an important instrumentality in producing these animating results. [*Com.*

May 16, a Meeting-House for the use of the Baptist Church and Society in Brewster, Mass. was dedicated to the service of God. Sermon from 2 Chron. v. 14, by Rev. B. C. Grafton, of Plymouth.—April 1, a Baptist Church was constituted in the East Village of Bennington, Vt., consisting of 32 members, and 5 have been added since. The revival in that part of the town continues. Additions are making to the three Baptist Churches in Shaftsbutry.

The new Meeting-House in Poland, Me. was solemnly dedicated on Wednesday, 30th of May last, to God the Father, Son, and Holy Ghost. Invocation and Reading the Scriptures, by Rev. Samuel Stone, of Cumberland; Dedicatory Prayer, by Rev. Allen Greeley, of Turner; Sermon, by Rev. James P. Richardson, of Poland; Concluding Prayer, by Rev. Samuel H. Peckham, of Gray. We congratulate the Congregational Society in this place on the happy change in their religious privileges and prospects, which has taken place within the short period of about two years. Then, they were without a shepherd, and as sheep scattered upon the mountains.—Now, their "eyes behold their Teacher," and they rejoice each other's hearts by saying, "Let us go into the house of the Lord." Then, there was no Congregational Church in the town; now, there is one of about 50 members.—[*Chr. Mirror.*

At a meeting of the Association of this District, held at New Cannaan, on the 29th ult. Mr. HENRY BENEDICT, of this town, was ordained to the office of an Evangelist. The services of the occasion were as follows:—Introductory prayer by Rev. Mr. Dey; Sermon by Rev. Mr. Burton; consecrating prayer by Rev. Mr. Lewis; charge by Rev. Mr. Smith; and the Right-hand of fellowship by each of the ministers present.—*Norwalk Gaz.*

In Worthington, June 5th, by the South Association of Hartford County, Mr. *Walter Colton*, Chaplain in the Military Academy, Middletown, was ordained as an Evangelist. Rev. Mr. Williams, of Upper Houses, offered the introductory prayer; Rev. Mr. Allen, of Eastbury, preached from the passage, *His word was with power*; Rev. Mr. Tenney offered the ordaining prayer; Rev. Dr. Chapin gave the charge; Rev. Mr. Crane, the Right-hand of Fellowship; Rev. Mr. Talcott offered the concluding prayer.

At Winyaw, S. C. on the 20th of April, the Rev. PAUL T. KEITH, assistant minister of the parish, was admitted to the order of Priests.—At Elizabethtown, N. J. on the 2nd May, the Rev. SMITH PYNE was admitted to the order of Priests by Bishop Croes, and on the following day instituted Rector of St. John's Church.

March 10, Mr. George M'Leod Ross and Mr. Burwell were admitted to the Order of Deacons, in the Cathedral Church of Quebec. The former is stationed at Drummondville, and the latter at Lennoxville, in the Province of Lower Canada.

Phi Beta Kappa.—At the next anniversary of the Phi Beta Kappa Society, of the University in Cambridge, the discourse will be delivered by the Rev. James Walker of Charlestown, and the Poem by the Rev. Dr. Flint, of Salem.

TO CORRESPONDENTS.

The lines of "H" are too prosaic.

"M" is desired to give us his name, which we always require when *facts* are communicated for insertion in the Recorder.

NOTICE.

The Annual Convention of the Protestant Episcopal Church in the state of Massachusetts will be held in Trinity Church, Boston, on Wednesday the 20th inst. Divine service to commence at 9 o'clock, P. M.

B. C. CUTLER, *Sec'y.*

MASS. EPISCOPAL MISSIONARY SOCIETY.

The annual meeting of the Massachusetts Episcopal Missionary Society, will be held at St. Paul's Church the same day, at 1-2 past 5 o'clock, P.M. for the choice of Officers for the ensuing year, and the transaction of other business.—In the EVENING, a public meeting of the friends of this Institution will be held at the same place, when the Report of the Directors will be read, and the meeting addressed by several gentlemen. The services will commence at 1-4 before 8, precisely.

SECULAR SUMMARY.

FOREIGN.

England.—The arrangements for the new ministry were completed, April 28th; and are as follows. *The Cabinet; Peers.*—Lord Chancellor, Lord Lyndhurst; Lord President, Earl of Harrowby; Lord Privy Seal, Duke of Portland; Chancellor of the Dutchy of Lancaster, Lord Bexley; Secretary of State for Foreign Affairs, Viscount Dudley; Secretary of State for the Colonies, Viscount Goderich. *Commoners.*—Secretary of State for the Home Department, the Rt. Hon. William Sturges Bourne; President of the Board of Trade, the Rt. Hon. William Huskisson; President of the Board of Control, the Rt. Hon. Charles William Wynn; Secretary at War, Viscount Palmertson; First Lord of the Treasury and Chancellor of the Exchequer, the Rt. Hon. George Canning.—*Not in the Cabinet.*—Lord High Admiral, His Royal Highness the Duke of Clarence; Master General of the Ordnance; Marquis of Anglesea; Lord Chamberlain of the Household, Duke of Devonshire; Master of the Horse, Duke of Leeds; Chief Secretary to the Lord Lieutenant of Ireland, the Hon. W. Lamb.—*Law Appointments.*—Master of the Rolls, Sir John Leach; Vice Chancellor, Mr. Hart; Attorney General, Mr. Scarlett; Solicitor General, Sir N. C. Tindall.

St Giles Church, in London, has now an illuminated dial, the clock, by its own revolution, lights itself as soon as the sun sets, and extinguishes the same when the sun rises.

Mr. Everett, our minister at Madrid, who, for some time past, has been engaged in endeavors to procure the liberation of the Americans confined at Ceuta, has, at last, succeeded. They will receive assistance and protection from the American consulate, as soon as their release is effected.

DOMESTIC.

THE LEGISLATURE OF MASSACHUSETTS, Is expected to close its session tomorrow. Little business of a public nature will be *finished*. Mr. Jarvis declined accepting the office of Treasurer, being unable to procure sufficient bonds, ($100,000 are required.) Hon. Daniel Webster has been elected Senator to Congress, as successor to Mr. Mills. Maj. Gen. Crane, of Canton, has resigned, and Gen. Lyman, of Boston, elected in his place.

Election in New-Hampshire.—The Legislature assembled June 6th. Hon. Matthew Harvey was elected President of the Senate, and Hon. Henry Hubbard speaker of the House. Gen. Pierce took the chair as Governor, in the place of Hon. Mr. Morrill.

Harvard University.—At the meeting of the Board of Overseers of this Institution, held on Thursday last in the Senate Chamber, the Hon. Edward Everett was elected a Member of the Board, in the room of the Hon. William Phillips, deceased. As it has been mentioned, that the vacancy had occurred in the Corporation, it may be proper to state, that there was no vacancy in that body.—It consists of the following gentlemen:—President, Rev. John Thornton Kirkland, D. D. LL D.; Fellows, Rev. Eliphalet Porter, D. D.; Hon. Charles Jackson, LL D.; Hon Nathaniel Bowditch, LL D.; Hon. Joseph Story, LL. D, Hon. Francis Gray.—Treasurer, Ebenezer Francis, Esq.

Twenty-two candidates for a degree in the Medical School of Maine, have recently passed a satisfactory examination. Among them were Benjamin Kittredge of Salem, Charles Choate of Ipswich, Archelaus P. Fuller of Middleton, and Isaac Ray of Beverly.

Connecticut.—The Legislature of this state finished their session on the 2nd inst. The petition of Washington College for pecuniary aid, was rejected. The vote stood, 39 to 146.

The Philadelphia Greek Committee have chartered a second ship for Greece. The Philadelphia fund now amounts to $22,000.

Quincy Rail Road.—This first work of the kind in the Union is now in full tide of successful operation, and is daily visited by many persons, both from the city and abroad. The road from Boston leading through Dorchester and Milton to Quincy, passes directly across the rail road; and so great has been the number stopping to survey the enterprise, who sought for refreshment, that a citizen living near the point of intersection has been induced to convert his little dwelling into a house of entertainment. Four carriages in a train, loaded with the weight of fifty tons, are drawn down by two horses, and with much more ease than they return empty. Immense quantities of stone are now conveyed to the landing on Neponset river, and must soon be increased, as several new carriages are nearly completed, and will be put on the road in a few days. It has been supposed by many that the Bunker Hill Monument Association only was supplied from the quarries by this new means of conveyance; but the blocks conveyed to Bunker Hill, though in abundant supplies, form but a small part of the weight transported on the rail-road. Much of the stone, we are informed, is used in Boston, and transported to other and distant places, at a handsome profit to the company concerned. Several accidents have happened, such as the loss of horses and the injury of machinery, all which may hereafter be prevented as the persons engaged acquire experience in constructing and managing the carriages. [*Am. Traveller.*

Colonization Society.—The plan of taking up annual collections in the churches, for the benefit of the American Colonization Society, we believe is continually growing in favour. Not only Presbyterians, Congregationalists, and other kindred denominations, have adopted it; but the Quakers are perhaps doing more than many others. It is the cause of justice and humanity which here requires our aid. The good of our country requires it. The stain or injustice which lies upon our nation at large, requires it; it requires that every Christian, and every good citizen, should come forward and cast his offerings into the treasury which is thus annually opened for the relief of depressed and suffering humanity. The season for this annual offering is near at hand.—*Utica Recorder.*

We regret much to state that Dr. J. W. Peaco, the U. States agent, for the transportation of the Africans to Monrovia, mentioned in our last, died yesterday morning, of an inflammatory fever, contracted on his passage to this port, shortly after leaving Norfolk. His remains were respectfully interred last evening.—*Sav. Geo. May 25.*

A new Post Office has been established in the south-west corner of Mendon, Mass. by the name of *Millville Post Office*, and Capt. Wiliard Wilson, appointed Postmaster.

The Linnæan Botanic Garden, at Flushing, L. I. contains a collection of roses now in bloom, of more than 600 varieties, selected from the most celebrated collections throughout the world.

A dog, who used to accompany his master on an annual tour from Rochester, N. Y. to a town in Connecticut, has continued regularly to make the annual tour alone since the death of his master, three years ago.

Emigration.—A New-York paper, of June 9th, says: An emigrant English family, consisting of the parents and eleven children, the eldest aged 16 years, and the youngest 10 months, all in good health, and well clad, passed through Wall-street, yesterday morning, and attracted much attention. They landed from the ship Thomas Dickason, from Liverpool, and are to proceed to Ohio.

Sea Serpent.—New proofs, if true, of the existence of this animal, have been received from Ireland. He appears to have become more voracious than he was when sporting on this coast, having devoured a seaman, clothes and all, who was visiting a wreck discovered at sea.

Lightning.—On Saturday last, the house of a Mr. Tilton, of Newburyport, was struck by lightning. It struck in succession two children, and an elderly lady; one of the children was instantly killed, another burnt in the face, and the lady's clothes were much burnt.

Staunton, Va. June 1.—A most distressing circumstance occurred on Sunday evening last, at Mrs. M'Guffin's, about six miles above Greenville, in this county.

As Mrs. M'Laughlin, (the daughter of Mrs. M'Guffin,) and two of her children—one a boy near five years old, the other a girl aged about two years—were sitting under the shade of an oak, with her brother, Mr. Charles M'Guffin, a small cloud came up, from which no rain was observed to fall, but which emitted a flash of lightning that struck the tree, killed the little boy, and severely shocked herself and brother. Mrs. M'L. and Mr. M'G. had not recovered on the succeeding morning.

Yesterday a promising child of Mr. Mr. Phillips, keeper of a livery stable in Common Street, aged 2 years, fell from a two story window, and was so severely bruised on the head, as to survive but three hours.—[*Mass. Jour.*

On Thursday, the 24th ult. a son of Mr. Stow, of Middlebury, a young lad aged about 7 years, was drowned in Otter Creek, below the falls. He was playing on the bank, when he slid into the creek and was drowned before assistance could be obtained.

Melancholy Accident.—On *Sunday* afternoon, a row boat, in which were eight men, struck upon the Hog's Back, at Hell Gate, and upset. The men were all precipitated into the water, and three were unfortunately drowned.—*N. York Courier.*

Effects of Intemperance.—A Coroner's Inquest was holden last Wednesday week on the body of Henry Bebee, a notorious consumer of whiskey, who was found dead, in a barn, in Ogdensburg. The jury returned a verdict that his death was occasioned by excessive intemperance.

Coroner's Inquest.—An inquisition was held in this city, June 4th, before Prince Snow, jr. Esq. on the view of the body of a seaman by the name of Solomon Jackson, who had lately arrived at this port, in the ship Sarah and Caroline, Capt. Prince, from London. Verdict of the Jury was, that the said Jackson came to his death by falling out of a window of the fourth story of a dwelling-house in Broad-street, the night before, on the edge of the side-walk, in consequence of intoxication and sleep.

Juvenile Depravity.—On Monday, the 28th ult. four boys, between the ages of nine and twelve years, were committed to Bridewell, on a charge of Robbing a *Sabbath School.* For the last two months, they had been in the habit of watching opportunities during the absence of the Sextons of two churches, in the vicinity of the Bowery and Spring-street, to pocket the collections taken up during service, and spending their ill gotten gains on the evening ensuing, at the *Grand street Circus.*—*N. Y. Adv.*

Lotteries.—The drawing of the Georgia Land Lottery, of which so much has been said in the Southern papers, is at last completed. The most valuable tract of land was drawn by a *female idiot*!—This business is going into the proper hands.

There was a sort of riot at the Providence Theatre on Friday evening. A person, who had been dismissed from his employment as an actor, assembled a party of thoughtless young men to espouse his cause; a riot was the consequence, which disturbed the performance for the whole evening.

Wolves.—These marauders have lately made great havoc among sheep in the north west part of this state. In three towns they have killed more than 400; of which nearly 300 in Lanesborough alone.

Poulson's Philadelphia Advertiser states that there are in that city about four hundred Billiard tables, where the time and money of clerks, apprentices, and other young persons, are idly spent.

Owen, the Reformer.—The New Harmony Gazette contains the valedictory address of Mr. Owen, on quitting his establishment at New Harmony. He has sold a part of his property there, and leaves the remainder.

We are informed that one dollar bills of the Hartford Bank, altered to 10's, are now in circulation in Newport.

Massachusetts Sabbath School Union.

A meeting of the Board of Managers is to be holden on Friday the 15th inst. 4 o'clock, P. M. at No. 11 Market street, up stairs. By request, S. FESSENDEN, *Sec'y.*

MARRIAGES.

In this city, Mr. Edward Fitzpatrick, to Miss Lucinda Long; Rev. Stephen Thurston of Prospect, Maine, to to Miss Clara M. Benson; Mr. Joseph B. Wiggin to Miss Lucy Upton; Mr. Leonard S. Payson, to Miss Sally Tarbox; Mr. James Creed, formerly of this city, to Miss Elvira Jane Libby; Mr. Charles French, to Miss Cynthia Brown; Mr. John Sowdon, Jr. to Miss Charlotte Harrison Capen; Mr. Edward Hefferman, to Miss Abigail Burgess; Mr. John Wood, to Miss Eliza Lovejoy; Mr. Baker Moseley, to Miss Mary Howe; Eben. Elms, Esq. to Miss Ellenor Waters; Rev. Henry Ware, to Miss Mary Pickard, daughter of the late Mark P. Esq.—At Jamaica Plain, Mr. Isaac Cook, jr. of Brookline, to Miss Harriet W. Wilson, daughter of Mr. John W.

In Medford, Mr. Thomas Sables, to Miss Eliza Bradford; Mr. Simeon Groves, to Miss Abigail Bradford.—In Salem, John Rodgers, Esq. of Boston, to Miss Sarah Ellen Derby; Mr. Theodore Littlefield, to Miss Mary Boden; Mr. James Homer, to Miss Susan Lord.—Mr. Benj. L. Oliver, jr. Esq. to Miss Frances Briggs; Mr. Eleazer Austin, to Miss Eliza P. Safford.—In Hingham, Mr. Charles Blanchard, to Miss Ann Cushing, both of Weymouth.—In Concord, Dr. Dudley Smith, to Miss Betsey G. Davis.—In Lincoln, Mr. James Mattoon, to Miss Mary P. Field.—In Newburyport, Mr. Joseph Lunt, to Miss Sarah K. Lunt.—In Granby, Dea. Elisha Nash, to widow Mary Johnson. The groom aged about 83, the bride 73.—In Washington, N.H. Mr. Nath'l D. Vose, of Bost. to Miss Mary Sayward.

DEATHS.

In this city, Mr. Albert Fowles, 31; Mr. John Tuttle, 28; Miss Mary Peachy, 18; Mr. Frederick W. Major, 53; Mr. Richard Smith, 46; Mrs. Mary Neah, 58.

In Charlestown, 9th inst. Ralph Winslow, youngest child of Cummings and Mary Jewett, 3 y. 6 m.; Mr. Albert Cargill, of Wiscasset, 32; Mrs. Asenath Monroe, 30.—In West Cambridge, Miss Mary Jane, youngest daughter of Thomas Russell, Esq. 21.—In Cambridge, Mrs. Elizabeth Read, widow of the late Mr. James R. 87.—In Watertown, Miss Sarah Erving Waldo, of Boston, daughter of the late Samuel W. Esq. 25.—In Roxbury, Ms. Mr. Francis Blanchard, a revolutionary soldier, 72.—In Chelsea, Mr. John S. Belcher. 27.—In Quincy, Mrs Elizabeth, wife of Mr. William Hobart, 37; Miss Emeline Mehitable Adams, eldest daughter of Dr. Thomas Phillips, 17.—In Beverly, Capt. Timothy Marshall, 78.—In Groton, Ct. Miss Edgecomb, daughter of Mr. David Edgecomb, 20. This was a melancholy case of suicide.—In Conway, Mr. Joseph Clary, 70.—In Petersham, Capt. Edward Brigham, 63.—In Princeton, Capt. Stephen Mirick, 70.—In Danvers, Mr. Daniel Osborn, 84.—In Concord, Mr. Reuben Farrar, 75.—In Portsmouth, Mr. Benjamin Yeaton, 58.—In Brewster, Mrs. Abigail S. wife of Capt. Simeon Freeman, of Hyannis.—In Nantucket, Mr. John Jenkins, 38.—In Raymond, N. H. Mrs. Nancy, wife of Mr. George Shepherd, of Boston, 26.

In Portland, suddenly, Mr. Thomas Oakes, Jr. 34, son of Thomas and Judith O. late of Sandy Bay, Gloucester.

In Mingo Bottom, Ohio, Rev. LYMAN POTTER, 80, formerly of New England.

In Hampstead, N. H. Israel Kelly, son of Rev. John Kelly, in the 24th year of his age.

In New York, May 27th, Mr. John H. Allen, 27, eldest son of the late Mr. Robert Allen of this city.

In New Ipswich, N. H. on the 22d ult. Widow Mary Appleton, 85, one of the first settlers in that town. [An obituary notice is received; but, being anonymous, is excluded by our standing rule.]

REV. CARLOS WILCOX.

The remains of the Rev. CARLOS WILCOX, whose death was mentioned in our last number, were brought to this city, on Tuesday the 5th inst., and on Thursday, after a service of unusual interest, were re-interred in the North burying ground.—*Hartford Observer.*

The following notice of Mr. Wilcox is from the Danbury Recorder.—

He came to this place in December last, at the request of the Congregational Society to whom he preached for about three months, when he was seized with inflammation of the throat, which eventually affected his lungs, and terminated his useful life. His funeral was attended on Wednesday by a number of clergymen from each Association of this County, who received intelligence of his death with manifestations of deep regret. An appropriate discourse was delivered on the occasion by the Rev. Mr. Benedict.

We regret that we are not prepared to present to the public a correct biographical sketch of so excellent and distinguished a man; but doubt not that they will soon receive it from another quarter, and from abler hands. We can only say, that he preached here during the last winter, in his usual eloquent, impressive and affectionate manner, to the universal acceptance of all who heard him; for verily he commended himself to every man's conscience in the sight of God.

Though subject at times to a melancholy depression of spirits, yet during the latter part of his last sickness the prospect evidently brightened before him. His soul rested with sweet composure upon the mercy of God through a glorious Mediator. This was evidently the subject of his continual meditations. When his strength was almost exhausted, so that he could speak but a word at a breath, he was heard to utter the following words: "God—heaven—Christ—pardon of sin—pardon of sin—what glorious themes!" These were subjects on which he loved to dwell; and having finished the work assigned him, with a well grounded hope of entering upon the full enjoyment of these, he closed his eyes, apparently in a peaceful and happy death. And with the utmost propriety we may say of him, in his own words as applied to another,

——"His end was full of peace,
Fitting his uniform piety serene.
'Twas rather the deep, humble calm of faith
Than her high triumph; and resembled more
The unnoticed setting of a clear day's sun,
Than his admired departure in a blaze
Of glory bursting from a clouded course."

MUSEUM of Foreign Literature and Science,—For June, 1827, is just published by E. LITTELL, No. 88, Chesnut Street, Philadelphia, and for sale by Hilliard, Gray, & Co. Boston.

King's Australia; The Far Home; The Last Days of Kant; The Things that Change; A Chapter on Dreams; Orator Henley; History of Barbdaoes; Henry Cornelius Agrippa; Similitudes; Oxford Edition of Sophocles; The Black Watch; Buckingham's Mesopotamia; The Twins of Laserton; General Caulaincourt.—*Miscellaneous Selections.*—French Coal-Mines; The Colossus at Rhodes; Ancient Burial Place, Carlsrue; Spanish Biography.—*Literary Intelligence.*—*New British Publications.*

PROFESSION IS NOT PRINCIPLE, by the author of "The Decision," "Father Clement," &c. *is this day published* by JOHN P. HAVEN, Theological Bookseller, American Tract Society House, No. 142 Nassau Street, New York. June 1.

BAKING BUSINESS.

JOHN SIMPSON, has commenced the Baking Business in *Myrtle Court, Myrtle Street*, and intends to furnish all kinds of Bread to Families, early in the morning.

He solicits a share of public patronage, and will endeavor to give satisfaction. June 15.

TO LADIES TRAVELLING TO ENGLAND.

A Lady travelling to England, and wishing for a respectable female companion to attend her on the voyage, may hear of one on reasonable terms, by applying personally, or by letter addressed to C. M. at D. Goffs, Newport. R. I.

POETRY.

For the Boston Recorder and Telegraph.

RETROSPECTIVE HOURS.

There is a melancholy joy,
On which the heart delights to feel—
And often sadly to employ
Its hours when sensual joys recede,
And placid leave the troubled mind.
Oh, who delights not to recur
With retrospective glance behind
The curtain of the past—transfer
Himself to scenes of other days,
The scenes of joyous youth, when life
Gushed out with feeling, and the blaze
Of youthful hope was bright, and ripe
With halcyon pleasures—when the morn
Came forth so beautiful, and beamed
Most purely on the spirit born
To love its glories, and all seemed
To the young heart so full of bliss.—
And who too loves not to recall
Some scene of sorrow—to dismiss
The grosser joys of earth, and call
To mind perhaps some early friend,
One whom the fatal dart of Death
Had pierced, and think upon the end
Of that loved one—the latest breath,
When the soul took its flight away
To other worlds—and fondly weep—
The tears like those which on that day
Were shed to cherish—and to keep
All consolation out, and hide
Within the reft bosom the cup
Of sorrow, till the flowing tide
Of wo in death is swallowed up.
There are awakened in my breast
Fresh recollections of a friend,
Whose memory deeply is imprest
Upon my soul—and I would send
My spirit back to those bright days,
When I have felt her love, and when
Her smile beamed sweetly, as the rays
Of evening's star mildly serene,
Are shed around so beautiful.—
She was my Mother! and my tears
Will flow, for every fountain's full;
What though some few and hasty years
Have changed me to more manliness,
Should utterance be refused to streams
That flow from such affection?—this
Were philosophy that scarce seems
Natural. 'Tis bliss to weep, and think
On all her love—it soothes the heart
With th' hope that though the tender link
Be broke that binds on earth, each part
Shall meet in Heaven, and stronger bind
Our souls. I had but just begun
To taste of pleasure, and to find
New beauty in each brightening scene,
And my glad heart thought not of death—
It beat most joyously with life,
Like the gay birds when morning's breath
Comes stealing o'er the hills so ripe
With balmy incense. I knew not
The sad reality of wo—
I ne'er had felt a pang like aught
Of misery—and such a blow
Left on my bosom a deep trace
That time can ne'er blot out, nor tears
Although they drain their fount efface—
It still as deep, as plain appears.
She died not hopeless! for her soul
Rested upon her Saviour's love.
She'd walked the road, and marked the goal
That gave her hope of rest above.
Peaceful she sleeps!—My Mother! may
Thy spirit be my guardian friend—
Restrain my feet whene'er they stray,
And watch me, and from sin defend,
And when my final hour shall come,
Be thou my spirit's angel guide,
And safe conduct me to that home
Where death our souls shall ne'er divide.

*New-York, March 2d, 1827.** OSCAR.

*These lines were received in due season, but have been mislaid.

YOUTH'S DEPARTMENT.

From the Christian Advocate & Journal.

FRUGALITY RECOMMENDED TO YOUTH.

If a man wishes to be found in comfortable circumstances in the decline of life, he must, while young in years, practise economy.

To old age very few things wear a more horrid appearance than poverty; and yet how few in their early moments consider that they are, by a foolish waste of their property, paving a way for the rapid advances of poverty, disgrace, and pain. There is scarcely an individual but what may, by slender means and timely efforts, rise superior to the cold grasp of poverty. It is true that every man is not born to be equally alike favored with wealth, but there are very few that need sigh under the imposing lash of penury and distress.

Diligence in the exercise of a man's calling, and prudence in the distribution of his gains, will form an easy ascent to sufficiency and content. Frugality does by no means encourage that kind of parsimonious disposition that withholds from objects struggling under the misfortunes of life that prompt assistance which one person owes to another—it only checks the waste of the liberal bounties which Heaven bestows upon us. A very great and good man, in the course of a well spent life, would sometimes say to his friends, "Get all you can, save all you can, give all you can." There is a mode of giving liberally when a laudable enterprize, or a suffering fellow creature, claims our aid, that is no way inconsistent with the most rigid exactions of frugality; but, in every case, prudence must be our guide. Few, if any, need make a mistake in this affair, if they will but submit to the wisdom that is from above: in all thy ways acknowledge God, and he shall direct thy paths. And "whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. iii, 17.

To make the last stage of life as easy as outward circumstances will admit—

First, Improve your time with all possible advantage. Time is that talent, which, if rightly understood and duly improved, is productive of the greatest good. "Time is money." Waste it, and you sink the capital that should support you at the close of life. Remember that time is perpetually in motion, and if once beyond your reach, it can never, no, never be regained. Make therefore, the best of so transient a guest; suffer not a moment to glide past you without first exacting from it the highest interest.—The loss of a single moment might occasion even the loss of a kingdom.

Secondly. Keep your expenses within due bounds. Suffer them not to go beyond the limits of your income, but add a little to what you have already gained. If you cannot save as much from your honest earning as those whose means are more efficient than your own, do not be discouraged; be resolutely determined to realize what your labors will afford.—Waste nothing.

Efforts, though apparently weak in themselves, will, by repetition, perform wonders. Some of our largest and most elegant edifices were produced by adding one stone or one brick to another. Nature, as well as art, has its progress—

"Sands form the mountains, moments make the year."

It is a trifle added to the little, which, in the end, must form the bulk of a man's fortune. Therefore waste nothing that can be turned to a good account. The greatest losses frequently originate in a neglect of lesser things. Place, then, a strict guard over your outgoings, that they exceed not those limits which ought to bound your daily expenses, and you may laugh at poverty, and triumph over those painful anxieties which accompany and alarm the spendthrift, and which finally bring down his gray hairs with sorrow to the grave.

Thirdly. In all your undertakings seek by prayer the favour of Him whose blessing maketh rich and addeth no sorrow.

It is said that our friends the Dutch, occasionly enforce a proverb, "There is nothing gained by stealing, and nothing lost by praying." Honest endeavors generally exceed our most sanguine expectations; but when aided by His smile who causeth all things to work together for good to those that love him, they cannot fail of their intended purpose. Prayer is a duty as well as a privilege of the highest importance to man, and we ought, in justice to ourselves, as well as for the benefit of others, to exercise ourselves in it. Indeed, without the use of this pleasant and very profitable employment of the mind, we may exert all our other powers in vain. We can form plans, we may attempt purposes, but what can we expect short of disappointments, unless we make our requests frequently known to God?—

"Prayer is appointed to convey
The blessings God designs to give."

We ought, therefore, so far to consult our own welfare in facilitating our own designs as to ask that we may receive. In so doing we shall assuredly find, that though "bodily exercise profiteth little," yet "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." PETER COLLINS.

TEMPERANCE DEPARTMENT.

For the Boston Recorder and Telegraph.

HINTS TO MY NEIGHBORS.

In my last number, I recommended to all, entire abstinence from distilled spirits as a beverage, and proposed a substitute. In this essay, I wish more fully to show, that my plan of living is practicable, and by weighty considerations urge its adoption. In the early part of life, I resided with a respectable farmer, who was of high standing in the Methodist* order of Christians. He was bound by his conscience and his creed to use no ardent spirits, excepting as a cordial. While I resided in his family, which was about three years, I know not, that he drank a *single gill;* and yet, he was a man of good health, accomplished much business, was usually pleasant and apparently happy. Were it necessary, I could cite the lives of many of the best of men, to strengthen and confirm my sentiments upon this subject; but I will only mention the case of the pilgrims, who landed at Plymouth, and their *immediate* descendants. When they came to this country, it is believed, they had no ardent spirits, nor even cider;—and yet, they were generally more healthy, than we are,—they endured more hardships, and performed more labor, than we can,—and lived to a greater age, than we do. What farther proof do we need to establish this point? We certainly can cultivate our farms, and perform every kind of hard service, without drinking ardent spirits. But how shall I persuade my neighbors to break off from a bad habit, and contract a good one? Of confirmed drunkards there is little hope. Give them new rum, mixed with ipecacuanha, assafœtida, or any thing that will make them loath intoxicating liquors and not destroy life, and save them if you can. My business is chiefly with the sober reflecting part of community; and upon their rejection, or reception of the mode of living, which has been recommended, or one similar, the fate of America and of future generations is suspended! If this vicious torrent should continue to flow and increase, forty years to come, as it has forty years past, it would be overwhelming. May I not assert we should become the *most drunken nation on earth!* Indeed, I am alarmed, & wish to say and do all in my power to check and arrest this great destroyer of man. Yes, and I would enlist multitudes to engage in the momentous work. Some of our youth and near connections, are even now in the *jaws* of the *Monster!*

Parents, look to your children. They are the hope of the church, and the hope of the land. See to it, that they are properly educated relative to this subject. I have been surprized at the conduct of some fathers and mothers, who take their dram, and leave a little spirit with the sugar at the bottom of the cup to be distributed among their children. Thus the little ones contract a fondness for intoxicating liquors, which will be likely to increase with years. Reader, be not offended when I say, such parents educate their offspring to be tipplers. The best good of children requires, that they should never know how ardent spirits taste, only when mixed with some loathsome medicine.

OBSERVATOR.

*The writer is a Congregationalist.

PROMOTION OF TEMPERANCE.

The Kennebec and Somerset (Clerical) Association, (in Maine,) at their late meeting, May 9th, resolved unanimously:

"I. That we will make no use of ardent spirit at the meetings of this Association; and that we will use our influence to have it banished from all meetings of church Conferences, and ecclesiastical Councils.

II. That we will not use ourselves, upon any occasion, nor suffer to be used in our families, nor offer those, who may visit us, any kind of ardent spirit, except as medicines.

III. That we will not furnish with ardent spirit those whom we may have occasion to employ in any kind of labor.

IV. That we will bring the subject before our respective churches, urging upon all the members of them the adoption of the second and third of these resolutions.

V. That we will endeavor to impress upon the minds of people in general, in public and in private, the numerous evils of intemperance, and to persuade them to total abstinence from the use of spirituous liquors except as articles of medicine, as the only effectual method of checking its progress."—[*Chr. Mirror.*

REFORMATION.

A writer in the N. H. Repository states, that a militia company in Gilmanton performed the duties of the May training, without the use of ardent spirits; and that no one took cold, though the weather was quite rainy. He farther asserts, that the frame of a dwelling-house was lately raised in that place without the aid of ardent spirits, and without inconvenience or disorder:—that a merchant, who had become hopefully pious, has publicly avowed his determination to retail no spirits, except for medicine:—and that some of their best farmers have managed their farms for a year past, without the aid of intoxicating liquors.

RESOLUTIONS,

Passed by the Council at the late installation in Hanover, Ms.

1. "*Voted*, to approve of the course pursued by this church in convening this Ecclesiastical council on the evening preceding the Installation, and to recommend their example to the imitation of other churches on similar occasions, that ample time may be had for the examination of the candidate, and for other necessary preparations for the public services.

2. "*Voted*, That we highly approve the sentiment expressed by this people in not providing *ardent spirits* for this council, and in all the measures which they have taken to prevent intemperance and disorder in the vicinity of the house of God, on this occasion, on the ground under the control of the parish."

DEFERRED ARTICLES.

NEW PUBLICATIONS.

Remarks on the Influence of the Mind upon the Body: an introductory Lecture, delivered March 27, 1827, to a course of Clinical Lectures in the Louisville Hospital. By John P. Harrison, M. D. Louisville, Ky. 1827.

Hebrew Literature.—It is a good indication of the state of Hebrew literature in our country, that the first edition of Gibbs' Lexicon is already sold. Not a copy, we believe, is to be had at any of the bookstores. A second edition is in the press, and will proceed, we are told, as speedily as the contemplated improvements will admit.—Mr. G. receives from Gesenius the proof-sheets of a new edition of his Lexicon now going through the press, by which he will be enabled to proceed with the work more rapidly than would otherwise be possible.—*Vt. Chron.*

Mr. Carter proposes to publish in two volumes, a Journal of his Tour through Great Britain, France, Italy and Switzerland.

Criticism.—A writer in the National Advocate, wearied with the dramatic criticisms in N. York, has started a new subject, and is now animadverting upon the *pulpit* eloquence of the city. He speaks of preachers individually, & means to point out the elegance or defects of their oratory. This is a novel undertaking, & how it will be received by the public, remains to be seen. The progress, however, must be better than the commencement, or the critic himself, will "sink under the low-water mark of mediocrity."

Census of Northampton.—In pursuance of a vote of the town, a census has been recently taken, which exhibits the following results: Males, 1980; females, 1860; total, 3840. Increase in 7 years 986 in 3 years 561. Number of families 516. The number of persons connected with the Round Hill School, (teachers, pupils, servants, &c.) is about 200; Shepherd's Factory, 203; Cook's Factory 57; Poor-house 52. The number of blacks is 33, of whom 15 are paupers. It is believed that the population of all the towns in the county has considerably increased since the census of 1820; but the greatest increase has been in Ware, Amherst, and Northampton.—*Hampshire Gaz.*

Active Old Age.—Dr. William Adams, of Schenectady, N. Y. aged 97, lately rode in one day from Albany to Litchfield, a distance of upwards of 70 miles. He started at 1 o'clock in the morning, and was unattended by any person except casual passengers in the stage. He was but little fatigued, and walked about the next day with ease and agility. He has been for more than 70 years a practising physician in Schenectady, and was a Surgeon under Sir William Johnson in the old French War.

Providential Escape.—The small river running through Raymond, N. H. rose so high in the late freshet, that a young woman in attempting to ford the crossway, south side of the bridge, near the village, in a one-horse wagon, was swept away by the violence of the current. The horse by swimming kept the bolt, which united the body of the wagon with the forward wheels, from drawing out. The lady heroically maintained her seat, though it was covered with water; and the whole had doubtless come easily to land, had not the horse, after swimming 6 or 8 rods, and when within 30 or 40 feet of the shore, unfortunately got intangled in the limbs of an apple-tree, where he remained fast. The day was raw and cold. Every effort was made by the inhabitants of the village, to rescue the female from her perilous condition by means of rafts, &c.; but without effect, owing to the rapidity of the current. At length the horse by struggling, separated the bolt above mentioned, and the unfortunate one was plunged into the stream. At that instant a stranger,* who happened to be travelling that way, and who had arrived at the spot only a moment before, swam in, and brought the chilled, suffering fair one safe to land. The horse was also saved. * *Rev. W. W. Niles.*

Mr. Condy Raguet, Charge d'Affaires from our government in Brazil, arrived at New-York on Thursday last, from Rio Janeiro.

M. Rebello, Brazilian Charge d'Affairs in this country, has arrived from his journey to New-Orleans, at Washington, where it may be presumed his presence is required to attend to the concerns of his government.

John Todd, Esq. has been appointed by the Governor of Pennsylvania to be Judge of the Supreme Court of that state, in place of Mr. Binney, who declined the appointment.

ARTIFICIAL LEG.

Mr. Southworth Howland, of Brookfield, Ms. has invented an improved wooden leg, for persons who have suffered by amputition. It is formed with joints at the toes, the ancle and the knee. It is worn with ease, and appears natural. It has been thoroughly proved by many individuals, and is found completely to answer the object for which it is intended. *Com.*

Foreign Missions.—The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of $6,803 62, from April 21st to May 15th inclusive; of which Auxiliaries supplied $4296 99. The amount of Legacies received is $405.

The Treasurer of the American Bible Society acknowledges the receipt of the sum of $13,773:51 during the month of April, as follows:

For donations,	$2,695 64
For contributions towards debt on the Society's house,	2,430 00
For Bibles and Testaments, &c.	6,177 87
As permanent loans, interest payable in Bibles and Testaments,	2,470 00
Total,	$13,773 51

CARDS.

The Rev. C. STONE, missionary to Bombay, gratefully acknowledges the kindness of the Ladies' Association, in the Rev. Mr. Freeman's Society, Plymouth, Mass., in contributing *fifty dollars* to make him an honorary member of the American Board. *Boston, June 5.*

The Subscriber gratefully acknowledges the receipt of twenty dollars from gentlemen of his society, to constitute him a life member of the American Tract Society.
Bedford, N. H. June 4. THOMAS SAVAGE.

The Pastor of the East Evangelical Church in Ware, gratefully acknowledges the receipt of twenty-one dollars and thirty-seven cents, from the ladies in his society, to constitute him a member of the American Tract Society; and of thirty dollars from a benevolent individual, to constitute him a member of the American Bible Society.
Ware, June 5, 1827.

The Subscriber returns his thanks to the young ladies of the Congregational Society in Conway, Mass., who have contributed thirty dollars to constitute him a life member of the American Bible Society. DANIEL CROSBY.
June 5, 1827.

The subscriber gratefully acknowledges the kindness of the ladies in his parish, for making him a Life Member of the *American Tract Society.* GEO. W. CAMPBELL.
South Berwick, June 2d, 1827.

The Treasurer of the Massachusetts Sabbath School Union, acknowledges the receipt of ten dollars by Mr. Artemas Bullard, from the Church in Uxbridge, to constitute the Rev. Samuel Judson a life member of the Union. "Go thou and do likewise."

The Treasury of the Female Jews' Society of Boston and its Vicinity, acknowledges the receipt of ten dollars from a friend to missions, to constitute Mrs. Lucy Tomlinson of Oakham, a life member.

The Board of Managers of the *Stephen Van Renssalaer Juvenile Tract Society*, acknowledge with much gratitude, the receipt of twenty dollars from the Hon. Stephen Van Renssalaer; constituting Mrs. Stephen Van Renssalaer, Miss Catharine Van Renssalaer, Miss Cornelia Van Renssalaer, and Miss Euphemia Van Renssalaer, life members. This Society was formed in December last. It now numbers 72 members, and at the meetings of the Board, which occur monthly, its infantile members, by their conversation, evince a deep interest and lively zeal in this noble cause, and also by their active exertions in obtaining subscribers, as well as numerous donations.

REMARKS.

On Extempore Preaching.—Dr. Fuller, a witty divine, observes, that he would rather entertain his people with wholesome cold meat which was laid on the table before, than that which is hot from the spit, raw or half roasted.

Men think that the greatest content lieth in *having* their wills; when indeed it lieth in *crossing, mortifying* and *subduing* their wills to the will of God.

BEAUTIES OF THE CHILDREN'S FRIEND,
Designed for the Younger Classes in Schools.

JUST published and for sale by LINCOLN & EDMANDS, Boston,—The Beauties of the Children's Friend; being a selection of interesting pieces from that celebrated author M. Berguin, interspersed with pieces of poetry from various authors. The whole calculated to inspire a love of truth and virture, for the use of Schools. Price 37 cents $3 50 per doz. These easy and popular readings deeply interest and captivate the minds of the young, as they are adapted to their ideas and sentiments; and as their object is to impress the importance of obedience to parents, brotherly love, and the various other virtues which impart happiness to the domestic circle, and adorn society, their use in schools will be productive of the happiest effects.—School Committees are requested to call and examine the work. June 8.

LATIN AND GREEK CLASSICS.

HILLIARD, GRAY, & Co. keep constantly for sale a large assortment of Touchnitz German Stereotype Edition of the *Greek and Latin Classics*, in course and fine paper. The accuracy and cheapness of this edition of the Classics—recomend them highly for general use in our Schools and Colleges. They are used very much in Europe—and are relied upon as containing the best texts.
June 8. cop4w.

HORNE'S INTRODUCTION—*Price* $2 50.

HILLIARD, GRAY, & Co. have for sale a compendious Introduction to the Study of the Bible, by Thomas Hartwell Horne, M. A. Illustrated with maps and other engravings, being an analysis of "an introduction to the critical study and knowledge of the Holy Scriptures. June 8.

THE YOUNG JEWESS: a Narrative illustrative of the Polish and English Jews of the present century. Exhibiting the superior moral influence of Christianity. From the London edition—with a frontispiece, just published and for sale by JAMES LORING, No. 132, Washington Street.

Also,—THE BANKS OF THE IRVINE, a Scottish tale, illustrative of the Happy Reconciliation of a Family and the Power of Religion. Choice Pleasures for the Youth. A Mother's Portrait. Father Clement. Anna Ross, &c. &c. June 8.

MEDICAL BOOKS.

HILLIARD, GRAY, & Co. 134 Washington St. Boston, have on hand a large stock of Medical and Surgical Books, Comprising a complete assortment of the latest and most improved editions. Terms liberal. 4w June 8.

NEW BOOKS

JUST published by CROCKER & BREWSTER, No. 50, Cornhill, Boston.—An Analysis of Horne's Introduction to the Critical Study of the Holy Scriptures, illustrated with maps and other engravings, in one vol.

Dr. Beecher's Sermons on the nature, occasions, signs, evils, and remedy of Intemperance.

Cogswell's Assistant to Family Religion, containing a System of Natural and Revealed Religion, Resolutions, and Questions of examination, Prayers, Hymns, Music, &c.

Choice Pleasures for Youth, in Dialogues.

Mother's Portrait, sketched by the surviving Parent.

Owen on the Spirit, *new edition.*

Boston's View of the Covenant of Grace.

Review of Dr. Channing's Sermon delivered in New York, Dec. 1826.

Memoirs of Mrs. Huntington, *second edition.*

The complete Works of Hannah More, in 2 vols.

Porter's Analysis of the Principles of Rhetorical Delivery as applied to Reading and Speaking.

Father Clement, by the author of "Profession," "Decision," &c.

Stuart's Citations from the Old Testament by writers of the New.

*** Constantly on hand SCOTT'S FAMILY BIBLE, in 6 vols. royal octavo. Boston stereotype edition in boards, sheep, calf, and russia.—Also the pocket, common, and octavo sizes of *Dr. Worcester's editions of Dr. Watts' Psalms and Hymns*, with the *Select Hymns from other authors*, in various bindings, by the hundred, doz., or single.

*** A liberal allowance to those who purchase in quantity.

For sale at No. 50 Cornhill, one sett of *Henry's Bible*—price $25. June 8.

THE HAPPY RECONCILIATION.

JUST published and for sale by JAMES LORING, No. 132, Washington-street price fifty cents, in a morocco back, with a frontispiece—The Banks of the Irvine, a Scottish Tale, Illustrating the Happy Reconciliation of a Family, and the power of Religious Truth. By the author of "Helen of the Glen."

Extract from a notice of the work in Zion's Herald: "It has rather the character of a parable, inculcating religious truths on the youthful mind under covert of a story that would not be improbable at the time and place assigned for it, and yet may be fictitious. The use of such works is not of a doubtful character. The story exhibits nothing but what might have existed, and the moral which it inculcates is of a pure and lofty character." June 1.

THE HISTORICAL PICTURE OF WASHINGTON BEFORE YORKTOWN,

ACCOMPANIED by Hamilton, Lafayette, Knox, Lincoln and Rochambeau.

Painted by REMBRANDT PEALE.

Is now exhibiting at the *Repository of Arts*, 141, Washington Street, nearly opposite the Old South.

Admittance 25 cents—Season Tickets 50 cents.

DANIEL B. WIDDIFIELD.
Sign of the Golden Spectacles.

NO. 141 Washington Street, (nearly opposite the Old South) manufactures and keeps constantly on hand, a general assortment of Gold, Silver, Shell, and Steel mounted Spectacles with glasses adapted to all the various defects of the eye within the reach of optical assistance.—Also—Silver and Gold mounted Eye Glasses, Reading Glasses, Gogles, Hour-Glasses, Microscopes, &c. &c. which he offers for sale as low as can be purchased in the city.

Spectacles repaired at the shortest notice. June 1.

GREAT BARGAINS IN SHOES.

REUBEN VOSE, No. 257, Washington Street, a few rods south of the Marlboro' Hotel, offers for sale, one of the most extensive assortments of Fancy and Staple Shoes that can be found in Boston.

It consists mostly of the very best kinds of Shoes, and perfectly adapted to the wholesale and retail trade of Boston and its vicinity. The whole stock has been purchased with cash, and will be offered at a small advance.

It consists in part of the following kinds, viz:

1000 pair Morocco Shoes,	with heels,	88
2000 do. Prunella do.	do. do.	92
500 do. do. do. extra nice	do. do.	1,12
500 do. do. do. without	do.	75
500 do. do. Denmark Satin do. with	do.	75
1000 do. Morocco do.	do.	75
500 do. English kid do.		75
400 do. men's fine Pumps,		1,00
500 do. do. Sealskin Boots,		2,50
1000 do children's Morocco Shoes,		30
500 do. misses, do. do.		50
1000 do. sewed Shoes, for the W. India market,		
1492 do. calf-skin Pumps, do. do.		do.

ALSO,—A complete assortment of Stock used in the manufacture of Shoes.

Country traders and purchasers generally, will find it for their interest to call and examine for themselves. June 1.

NEW GROCERY.

NATHANIEL DANIELS gives notice to his friends and the public at large, that he has just opened a new Grocery Store, in Bulfinch street; where he keeps the usual variety of articles in that line, except that he has no dealings whatever in distilled spirits. He solicits patronage, and will give prompt attention to the wishes of his customers. June 1.

SARATOGA SPRINGS.

THE Subscriber respectfully acquaints his friends, and the public, that he has recently made a large addition to his house, and is now ready to receive boarders at his celebrated "Retreat for Invalids" on the Greenfield road about one and a half miles from the Congress Spring by one route, by another, little more than half that distance.—The situation is elevated, and airy, and commands a fine view of Mountain Scenery, and the Village of Saratoga Springs. To invalids and those desirous of being retired in one of the most delightful situations where every attention will be paid to them—he believes it will only be necessary for him to say "call and see." His terms for board are $2 50 per week. Good stabling, and pasture for any number of horses; and horses and carriages furnished on the most moderate terms. BENJAMIN PUTNAM.
Saratoga Springs, May 1827.

A PERSON whose associations at present will admit of it offers his services, in Posting Books, Drawing out Accounts, and in the settlement of Voyages, Estates &c, on reasonable terms—Please apply at No 31, corner Custom-House and India Streets. June 1.

LINCOLN'S SCRIPTURE QUESTIONS,
For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59 Washington Street, Lincoln's Scripture questions, with the Answers annexed, giving in the language of the Sacred Volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible. Price $8 per 100. June 1.

VOLUMES OF TRACTS.

COMPLETE Sets of the first six volumes of the New-York Series—containing 194 different Tracts may be obtained at the Depository, Stone Church, Hanover St. $3 per Set. June 1.

THE NEW-YORK JOURNAL OF COMMERCE,

Has been determined on by a large number of liberal gentlemen of that city, and is to be edited by the subscriber with an associate of distinguished literary attainments. It is to be a DAILY MORNING PAPER, devoted principally to commerce and manufactures, but including politics, literature, and whatever else is interesting to intelligent men of business. Advertisements for the theatre, of lottery tickets, and of business to be transacted on the Sabbath, will be excluded. It is intended that the *Shipping List*, shall not be surpassed in the country, especially will a more thorough attention be paid to Eastern vessels than is usual in New York. A price current will be inserted as soon as arrangements can be made to furnish one, which can be relied upon. The price is the same as other New-York papers, $10.—A Journal will be issued SEMI-WEEKLY, containing the principal matter, at $4. To companies subscribing for six papers, a seventh will be included gratis.

The gentlemen who have determined upon the establishment of this paper have not done it with any view to pecuniary advantage. They have a higher motive and one which has long interested the feelings of moral and religious men in Boston, New-York and other cities. They are ready to sacrifice money, to any amount which may be required. But it is evident that to accomplish any valuable purpose a wide circulation must be had. A good subscription list has been obtained in New-York, but the enterprize is new in its character and has to contend with many and powerful obstacles. To overcome these, no labor or expense on the part of the projectors or the editors will be spared. And they invite the hearty co-operation of all those, who would sustain the business of the country and its civil and literary institutions, upon the basis of the Christian religion and sound morality.

The publication will be commenced as soon as the details of preparation can be arranged. And it is requested that names should be returned soon, without the payment of postage, to Arthur Tappan Esq. New York, or the subscriber, No. 31, Kilby Street, Boston. DAVID HALE.

MAP OF NEW-ENGLAND.

JUST published, and for sale at the office of the Boston Daily Advertiser,

A MAP of the States of Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, and Connecticut,—with the adjoining parts of New-York, Lower Canada, and New Brunswick.

On a scale of eight miles to an inch—exhibiting the situation and boundaries of all the towns—the principal roads, streams, bridges, mountains, churches, villages, &c.

Compiled from a careful comparison of all the published maps and charts, and all the surveys, drawings, and other documents which would aid the undertaking, known to the compiler, in the public offices, or in the hands of individuals, and from personal examination of many parts of the country.

And carefully engraved in the neatest and most approved style, by a skilful artist, who has devoted the most assiduous attention to the work.—BY NATHAN HALE.

Price to subscribers, five dollars for plain copies, on cloth and rollers, or folded in a case, at their option; and six dollars for copies put up in the same manner coloured and varnished. ep12w May 5th.

SABBATH SCHOOL TOYS.

JUST published and for sale by JAMES LORING, price 50 cents per dozen; Short Stories for Sabbath Scholars.—The Beautiful Grape Vine, and the Duty of Children to do some good in the world. The Cowslip Gatherers, containing Pious Sarah, and other sketches. The Folly of Finery, or History of Mary Lawson. The New Year's Sabbath, the London Sabbath Scholar, and other sketches. The Fifth of November, and other tales for the diligent scholar. May 25.

JUST published by JOHN P. HAVEN, *Theological Book-seller, American Tract Society's House*, 142 Nassau St. New-York. *A Dissertation on the means of Regeneration.* By GARDINER SPRING, pastor of the Brick Presbyterian Church, New York. May 25.

REGISTRY OFFICE FOR FEMALE DOMESTICS.

THE great inconvenience in finding good Domestics and the many females willing and capable of making excellent Domestics, could they find places, have induced an association for the purpose of aiding both parties. It is called "The Society for the Mutual benefit of Female Domestics and their Employers."

They have appointed an Agent, and the office, which is No. 17, Atkinson Street, is now open, and the Agent will be ready, from 8 o'clock, A. M. till sunset, to attend to the registry of the names of those who desire to become subscribers, and who wish to procure Domestics, and those who may wish for places.

The Constitution and Plan of the Society have been lately distributed—those who are still ignorant, are invited to call and examine into the objects of the institution. May 25.

PARIS PAPER HANGINGS
A fresh and prime lot.

FORTY Cases just received by the Concordia, from Havre, containing the latest Paris Fashions.

On Hand—recently received from our Manufactury, a *great variety of*

NEW AMERICAN PAPER HANGINGS.

Country Merchants supplied in large or small Cases or Bales, at prices from fifteen cents to five dollars per roll with a liberal credit. J. BUMSTEAD & SON.
April 27. 113, *Washington Street.*

BOARDERS WANTED IN THE COUNTRY.

FOUR or six boarders can be accommodated in a pleasant place about twenty miles from Boston, where every attention will be paid to render their situation comfortable. Enquire of W. G. Ladd, Avery Street. 6w* J1

NOTICE, is hereby given that the Copartnership heretofore existing under the firm of Elijah E. Perkins, & Co. was by mutual consent dissolved on the 16th of May last. All people indebted to the late firm are requested to make payment to J. & I. Packard of North Bridgewater, who are authorised to settle the same. ELIJAH E. PERKINS
Middleborough, June 1, 1827. J. & I. PACKARD.

ASSESSORS' NOTICE.

THE Assessors of the City of Boston, in conformity to the State Law authorizing and directing their duty, give notice, that they will attend at their office, east corner of old Faneuil Hall, until the first day of July next, and no *longer*, to receive lists of the Real and Personal Estates and income of the inhabitants, and of all corporations and Copartnerships respectively of said City, with a view to an equitable and satisfactory apportionment of the City and County Tax for the current year.

The Assessors wish their fellow citizens distinctly to understand, that no oral communication will be considered, and they confidently hope that every citizen, corporation and copartnership will avail themselves of the opportunity of virtually taxing themselves, by sending in true and perfect lists in writing of property in their possession, including proprietary estates, and estates in trust, liable to be taxed, on or before the time above specified; and that all those who neglect or refuse to comply with this requisition, will be doomed and assessed by the Assessors according to their best skill and judgment; and that no alteration will be made in the said dooming and assessment, except upon the pleas set forth in the statute of the Commonwealth, in such cases made and provided.

Where Estates of deceased persons have been divided among the several heirs, since last year, or have changed owners from other causes, the Assessors will feel themselves obliged to Executors and Administrators, and other persons interested in such Estates, to give them notice of such facts; and unless this notice is attended to immediately, all such Estates will be taxed as last year, to the Heirs or otherwise, as the case may be. It will be observed that the *extra official* notice heretofore sanctioned, of calling on the inhabitants to review the tax books, after the taxes are apportioned, will be *discontinued.*

The following Schedule contains all the taxable articles and may serve as a form, viz.

Polls, the number from 16 years and upwards.
Real Estate, the just value.
Money at Interest, more than is paid Interest for.
Bank and Insurance Stock, the just value.
Public Securities of all kinds, the just value.
Amount of the value of Goods, Wares and Merchandize, Stock in Trade, Vessels of all kinds, with their appurtenances and appendages, at home and abroad, paid for or not paid for.
Horses and Cattle, the just value.
Income from Profession, Faculty, Trade or Employment, gained by sea or land.

SAMUEL NORWOOD,
JOHN STEVENS,
HENRY BASS,
THOMAS JACKSON,
THOMAS C. AMORY, } Assessors.

Assessors' Office, May 1, 1827.